

Just back from China

Rev. Isaac Jen stopped in Grand Rapids, Mich., to address the Christian Reformed Church's governing body. One hundred fifty synodical delegates from all over North America heard Rev. Jen tell about his visit in mainland China. Standing above Rev. Jen is synod president Rev. Len Hoffman. In the foreground, with backs turned to camera, are Classis Quinte delegates, Rev. Anthony De Jager and Rev. Jac. Geuzebroek — See story on page 5.

Focus

Dutch Reformed Church aids Angolan refugees

RES — During the Angolan civil war, 1974-1975, large numbers of refugees escaped over the northern border of South West Africa/Namibia into Namibia and South Africa. Some of these refugees were repatriated to Portugal while others were eventually housed in a camp just outside Rundu, the riverside capital of the Kavango Territory of SWA/Namibia.

Under the leadership of the Dutch Reformed missionary, Rev. Kruger de Preez, and the Rev. Isaiah K.A. de Almeida, a minister of the Angolan Presbyterian Church and himself a refugee, work was begun among these refugees. The work flourished and about 250 of them joined the new Portuguese-speaking congregation. The Rev. de Almeida was admitted as a minister in the Evangelical Reformed Church of Africa.

In its brief period of existence the church has had an eventful history. Many of the refugees fanned out further south over the country in search of greater opportunities. In the first part of 1978 many families in the Kavango Territory itself considered it safe to return to Angola, crossed the river, and began making a new home for themselves at Calai on the north bank. The Christians at Calai were at the point of establishing their own church, the "Igreja Reformada em Angola" (Reformed Church in Angola) when disaster

struck. Government forces attacked Calai and the refugees had to beat a hasty retreat across the river. Though some lives were lost, about 1,000 of them made it. They were now poorer than before. Church membership has been sadly depleted and the formation of an Igreja Reformada was out of the question.

The General Mission Committee of the DRC initially provided for the financial and spiritual needs of the congregation, and worked out other arrangements. The Rev. de Almeida was moved to West Caprivi where there are more people and more church members and the congregation of Rundu assumed responsibility for work among the Angolans in that area.

Meanwhile the plight of over 50,000 Angolan refugees continues. Allowed to settle in Kavangoland under a program of the South African government, they are economically extremely poor. Besides clothing and household equipment, they lack seed and cattle. The indigenous population is unable to give effective help to the growing number of refugees.

"Hervormde Kerk" in South Africa opens pulpits to women

RES — Following an intense and heated discussion the General Assem-

bly of the Hervormde Kerk in South Africa (NHK) overwhelmingly voted to open its pulpits to women. One delegate observed: "Woman is in all respects equal to man — only more beautiful and lovely." Responding to a question about practical difficulties, a professor of practical theology remarked: "The class sermon of the lady in my class was 80 per cent better than those of all her male colleagues."

RES publishes study on church's social task

RES — Culminating three years of study, an international RES committee of 16 members has completed a study on "The Church and Its Social Calling." The study was requested by the RES Cape Town 1976 to make a fundamental investigation of the task of the church institution to society.

The committee's report is a blend of biblical/theological analysis and practical advice, of generally valid principles and concrete application.

The 104-page booklet deals successively with the alternate models of how church and society inter-relate, the biblical data of Church and Kingdom, and the social calling of the church today. A final section deals at length with the topics of salvation, justice and liberation.

The study has been distributed to the

RES member churches and will be considered at the RES Nimes, France in July 1980. It will also be used in discussions with other ecumenical organizations.

The Church and Its Social Calling is available from the RES Secretariat for \$2.50, or from Box 433, Pretoria 0001, South Africa, for R2.25.

Czechoslovakia celebrates 400th anniversary of Bible Translation

RES — This year marks the 400th anniversary of the "Kralice Bible," the first complete translation of the Bible into Czechoslovakian. This Bible, which appeared in six volumes from 1579-1594, is regarded as a landmark in the development of the Czech language. The first edition of the Kralice Bible contained not only the biblical texts but also linguistic and theological commentaries.

Banned in the Counter-Reformation, the Kralice Bible remained a symbol of evangelical faith and played an essential part in preserving the Czech language and resisting the Hapsburg attempts to Germanize the country. The 400th anniversary of this Bible is being celebrated in all the Protestant communities in Czechoslovakia. A translation of the Bible in modern Czech, "The New Czech Ecumenical Bible," is also appearing this year.

Viewpoint

The energy crisis and our lifestyle

North America must change her ways. That is not an evangelical cry but a materialistic one. Our national leaders have, during the past year, called for a change in lifestyle. Former Prime Minister Pierre Trudeau called for such a change during the final months of his term and, more recently, President Jimmy Carter echoed similar phrases in connection with the U.S. energy crisis.

We North Americans, on both sides of the 49th parallel, have never had it so good. An end to this energy spending spree must come some time, however, indications are that we are not about to change. Even at \$1 a gallon, our price of gasoline is still cheap compared to world (European) prices.

The drastic gasoline shortage at the pumps across the United States recently has really hit home. While President Carter says that the situation is serious, the public rests firm in the conviction that the shortage is an industry hoax to push up the price of domestic fuel.

Small car sales have dramatically increased in the U.S. but the big car still seems to find favor among Canadians. Perhaps Canadians live with the illusion that all good things will never end and that we have a sufficient supply of fuel in the North to keep us all warm and comfy and on the road for an eternity.

The American people looked to President Carter to give them oil. They wanted him to increase foreign imports so that there would be an abundant supply for all Americans. Instead he attempted to shock them into the reality that all good things must come to an end. He proposed cutbacks in foreign import. "When we import oil, we are also

importing inflation and unemployment," he said.

He pointed out, and rightly so, that America's problem is deeper than the traditional trinity of unemployment, inflation and energy. "Our problem is one of lifestyle," he said.

Trudeau, during the end of his decade of power, said the same thing. We have to change our lifestyle. There are some among us who are making a conscience effort to do something. Some have moved into smaller homes, some have attempted to cut fuel costs by switching to Fisher and Franklin wood-burning stoves, some have purchased smaller, gas-saving automobiles.

But I suppose that, in times of prosperity — and generally we are living in those times — it is difficult to let go of the good life. We can talk about it constantly (both Trudeau and Carter did their share) but in the final analysis we all need some sort of shock treatment to make us realize that we have to do something quickly.

There is no need for us to mention here our responsibilities as Christians and the fact that we must all be wise stewards of everything that we use. It has been said before and you undoubtedly have heard it off the pulpit more than once as well.

Something somewhere must shock us into the reality that there are some things we can do without. It doesn't have to be a guilt trip for us. Many of us already live frugally, perhaps based on the lesson we learned during the Second World War.

As we examine our lifestyle we will also do that prayerfully.

Keith Knight

by Keith Knight

It's illegal to spank your child

Perhaps you can blame the United Nation's Year of the Child proclamation. They may have drawn too much attention to the child and his rights.

That must be the reason why Sweden passed its law, effective July 1, making it against the law to spank your child. It is also illegal to subject a child to "insulting treatment." This includes, according to the justice ministry, locking up or locking out children, or threatening, ridiculing or humiliating them.

Parents may well have wondered out loud whether their offspring can now send them to jail, or whether they will have to take annual vacations abroad just to whip the children back into shape.

Sweden's justice ministry has this advice for parents: "By continuous teamwork with a loving guardian the child eventually develops the inner voice to say what it must and must not do. Such a consciousness usually begins to develop around the age of three. This inner development is impoverished by punishment."

"Violence is not a convincing argument," says the ministry about handling young teenagers. "If the grown-up pulls rank, punishes or spansks, the feeling of not being understood can be increased in the child and the conflict escalated."

Now, I'm not one to push, pull or beat my children and I'm sure that you aren't either. Christ allows us to exercise our authority over our children in a loving way, and that most certainly includes a spanking when it's needed.

Sweden went too far when it chose to legislate the manner in which parents treat their children. There should most certainly be laws covering child abuse, neglect and battering. Both Canada and

the United States have similar legislation. But when a government gets so specific as to dictate what a parent may and may not do in terms of the child's behavior, then that becomes Orwellian.

Sweden's justice ministry produced a handbook for parents which lists a number of "practical" solutions to individual situations. For example, there is no point in punishing a toddler just for doing what comes naturally, which is investigating the environment around him. The only way to keep valuables from harm's way is to move them out of danger. "Change the environment rather than punish the child."

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Conversion — conclusion

by Johan D. Tangelder

DATELINE: The World

Should a convert to Christ join a church? Some influential voices today say that converts are not automatically required to join the church.

In much of modern day evangelism everything seems to revolve around man's personal relationship with God and the salvation of the individual soul. A student of the University of the Philippines, a new convert, asked me if it was really necessary to become a member of a local church. He attended Christian student meetings, but never went to church. This young man is a representative of many who have turned to Christ, but can't see the need for the church. Have even Christians in our time begun to feature Christianity as a "personal religion"?

But the Bible doesn't teach individualism. People may be disillusioned by the church, but that doesn't give anyone the right to abandon her. When a man becomes a Christian, he is involved in a transfer from one community to another; that is, from fallen humanity, under the wrath of God, to God's new humanity. Christ is never separated from the people that belong to Him. The Lord called His

disciples by name, and they were designated to become the new Israel, the nucleus of a new humanity.

The rapidly growing native African churches have often highly symbolical rites through which new believers are incorporated into the church fellowship. In those churches there is a real sense of belonging to a community.

New converts need the church. In this brotherhood in Christ, they need to be instructed in Scripture and led into spiritual growth and maturity as Christ followers.

Is conversion an end in itself? Is it a private experience, without any consequences for political or social concerns? What responsibility should the convert have toward the world? How does the convert show himself to be a recruit of Jesus in his daily life?

Conversion leads to a life lived before the Lord, according to His Word. A Christian cannot regard practical life as something independent from religious life. He cannot withdraw himself from the world. He desires to have all areas of life brought under the Lordship of Jesus Christ. A converted man is sent into the same old world out of which he came,

but as a new man, with new standards, new ambitions, new attitudes and a renewed mind (Romans 12:1,2). John the Baptist, as he stood on Jordan's bank, preached a hard hitting message. He called upon men to turn to God. He spoke of a conversion that had to bring forth fruits that befit repentance (Matthew 3:11). He told the affluent to share their wealth with the less fortunate.

The Bible knows no abstract personal relationship to God. Cheap grace thinks only of one's own personal salvation. Costly grace thinks of the Christian's involvement in the world where it hurts. When William Wilberforce (1759-1833), a British parliamentarian of great ability, became a Christian, his life took a dramatic new turn. He didn't quit parliament to become an evangelist. He continued to serve in it, and took the leadership in a campaign against Negro slavery. After many seeming failures, in 1807, Wilberforce obtained an act of parliament abolishing the slave trade within the British empire. This courageous Christian was not only concerned about Negro slavery, he also fought for just labour and factory legislation, and many other social

causes. He was also generous with his own private funds.

Today we witness in our world sinfulness in social orders, the great inequality of wealth and poverty among the haves and have-nots, the harsh treatment of oppressed minorities. Great numbers of persons in our world die each year of starvation. And then there are the sick, who can't afford a doctor, the underpaid, under or unemployed, the children who stare, without hope and with empty eyes, into a world that holds no future for them. And then are the more than two billion who have not heard the Gospel for the first time. In this world, the Church cannot divorce herself from her neighbour, shut herself off from the harsh realities of life, and lead an introverted existence. A Christian must practice his orthodoxy. He must be just and merciful in the marketplace, in wage agreements and so forth. The Gospel must go forth in Word and Deed.

Conversion has practical implications. What does the Lord require? "To do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

LETTERS

Limited political influence

Dear Sir:

The letter to the Editor written by John deJong in response to Ben Vandezande's comments about the election didn't quite convince me. Where are his arguments, his proofs? How can he say that Trudeau is a Marxist when earlier in his letter he states that his knowledge is limited compared to Ben Vandezande's?

A Christian can't very easily categorize Canada's political choices as either, "good or bad, God or the Devil." Most choices have both good and bad points. It's impossible to simply believe that Liberals and NDPs are political parties that true Christians shouldn't support. All parties have their weaknesses, including the P.C.s.

Even Communism and Socialism contain worthy (even Christianity-based) elements. Christians don't agree with certain aspects of Communism and Socialism but the same goes for any type of man-

centred government. All parties also have strengths. Let us, as Christians, not limit our political influence to P.C. leaders in Canada.

Marlene deGroot
Sarnia, Ont.

Open, honest

Dear Sir:

We enjoy your editorial page, as well as the rest of your paper. Keep up the good work! Open and honest discussions on vital issues are essential if we as a Christian community want to grow and increase in the faith. If we understand one another better, then we can build one another up; so please continue to present all sides to 'the issues' (women in office, music in the church service, etc).

May God bless you in your work.

Anna van den Boogaard
Fenwick, Ont

Hermeneutical gymnastics

Dear Sir:

In the early 1800's there lived a man named Edsel Murphy, who was an astute judge of human character. One of the observations of Mr. Murphy is "Enough research will eventually tend to support your own conclusions."

This was very cleverly applied by Dr. Kooistra in his latest article appearing in C.C. of June 8.

'Some evidence' as stated by Synod of 1978 is turned into 'conclusive evidence' by the

hermeneutical gymnastics of Dr. Kooistra. If the Holy Spirit inspired the apostle Paul to write as he did, that same Holy Spirit would not change his mind some 2,000 years later would he? Do not both Malachi and James say that there is no shadow of turning with him?

It surely is a sad day when our theologians by their manipulative maneuvering support and justify their convictions.

H. Nymeyer
St. Thomas, Ont.

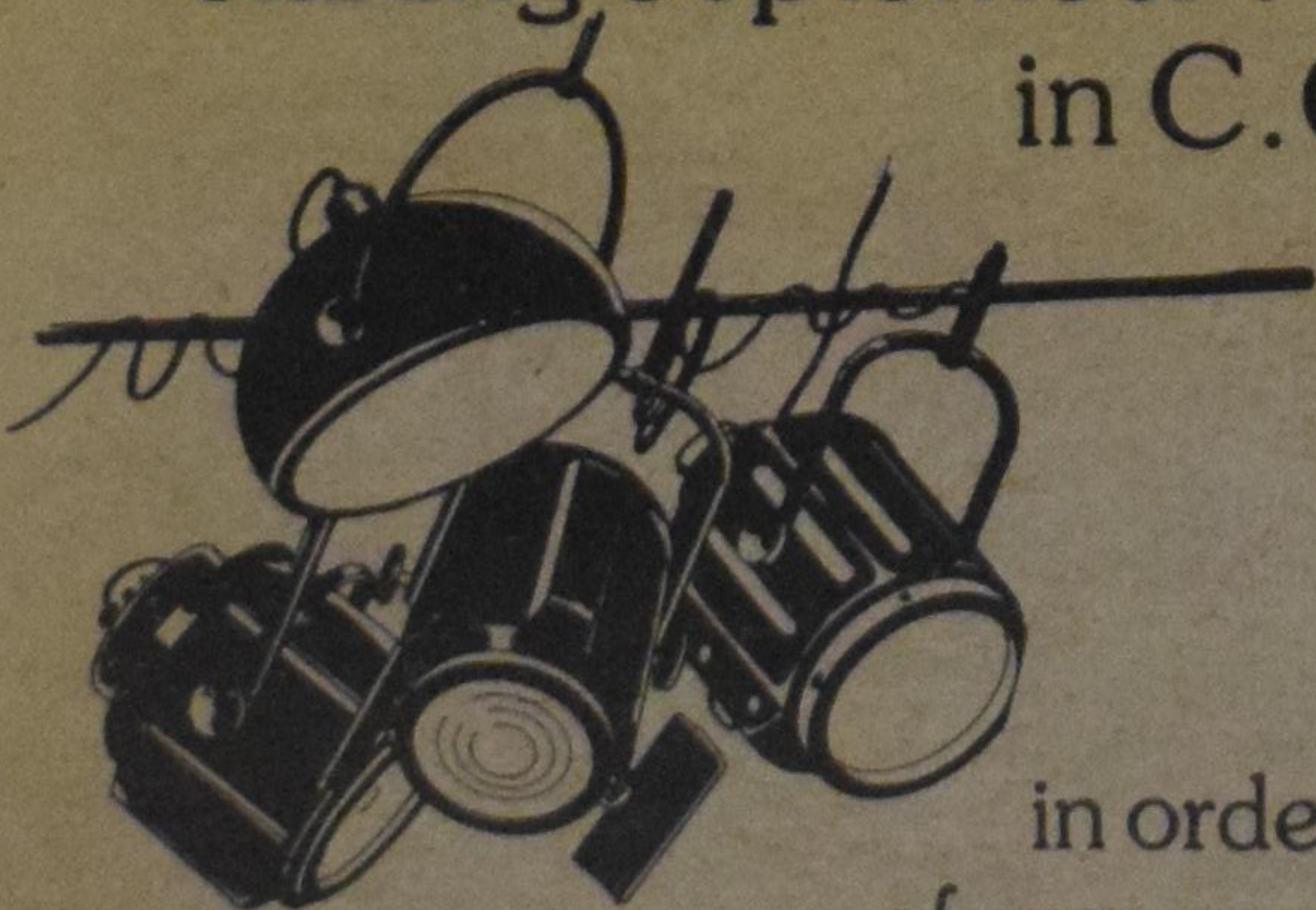
RESPONSE:

Let me assure Mr. Nymeyer that not everybody has read my article on whether or not there were women deacons in Ephesus as a kind of ego trip. I am sorry that brother Nymeyer considers my sincere attempt to exegesis to be a matter of "hermeneutical gymnastics." May I say — in self-defence — that he did not prove any of my seven arguments to be wrong. So, I may be right.

Remkes Kooistra

Announcing!

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Church Page

Rev. Fennema leaves Brampton for Edmonton

After eleven years of ministry in the Brampton Second Christian Reformed Church Rev. C.T. (Chuck) Fennema was called to be pastor of a newly formed Chr. Ref. Church in Edmonton. He leaves the 150 family congregation of Second Church, also his second pastorate,

to be the founding pastor of the tenth Chr. Ref. Church in Edmonton. He first served in Port Arthur (Thunder Bay), Ontario before coming to Brampton.

Rev. Fennema's decision to enter the ministry came out of a desire for a change from his

vocation as a laboratory tester at the E.D. Eddie Company near Ottawa. He enjoyed working in Brampton very much and grew fond of his congregation. Recently, the congregation held a farewell for him at the church, and after much roasting (Rev. Fennema is a jovial character and is always quick with a punchline) he received an electric typewriter as a going-away gift. His wife, Netty, received a pine rocker.

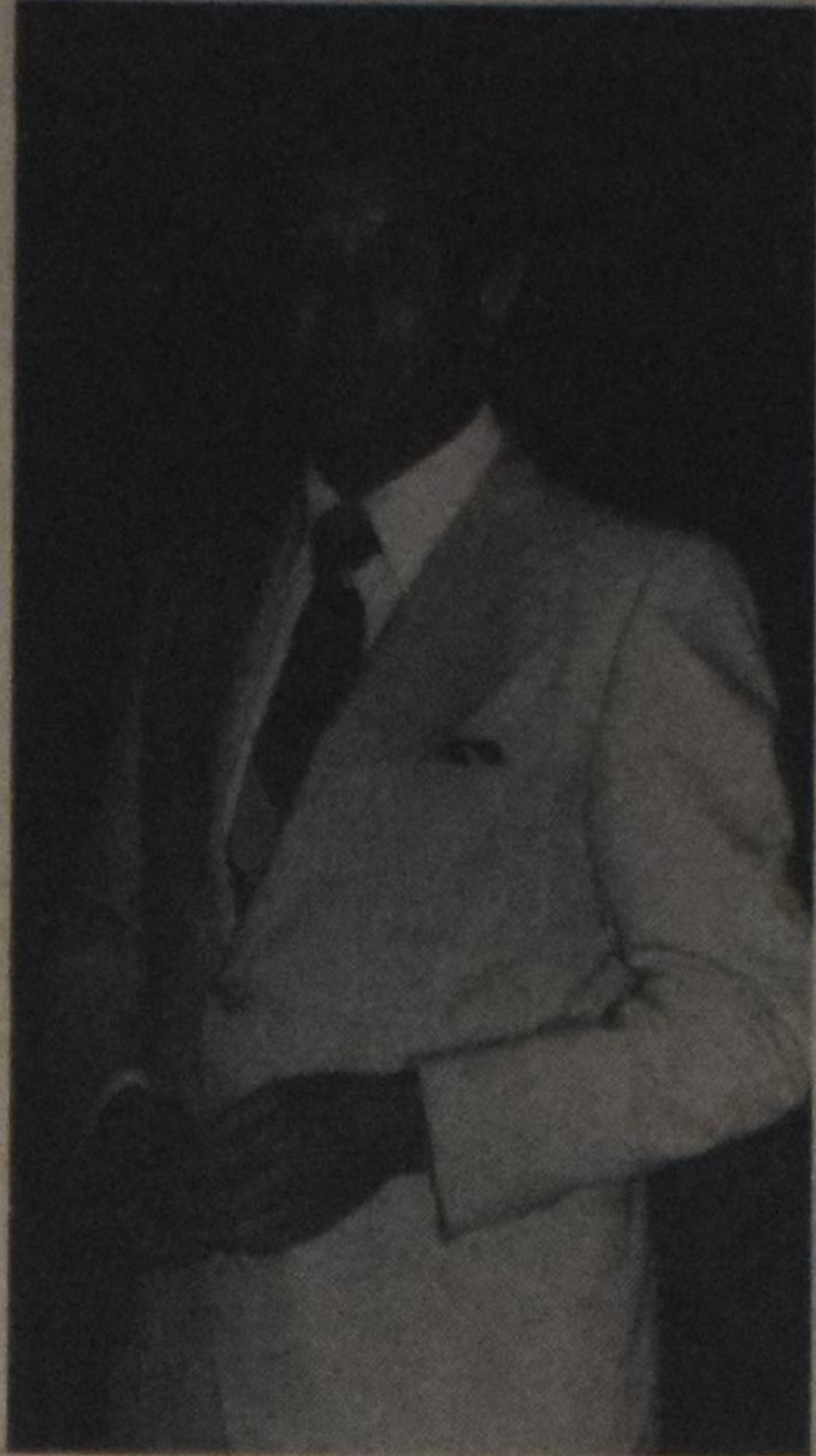
In Brampton Second Church he married 51 couples, baptized 115 babies, and witnessed 175 church members make profession of faith. He was also active in the Brampton Ministerial Association.

The topic of his final service on July 8th was based on I Corinthians 1:3. He blessed the congregation saying that the work of Second Church should continue after he left. During his stay he was actively involved in evangelism and his wife organized and taught a special Sunday School for mentally retarded children at Immanuel Church.

Rev. Fennema said God called Adam and Eve after they left Paradise and "out of concerning grace gave them his blessing." God also called Abraham "out of Ur to be the father of all believers," and Moses "out of the burning bush to show his faithful covenant."

God also called the prophets to spread the gospel to the people of Israel. And, in the New Testament, apostles such as Paul were called

to bring the Good News to Corinth. "But the most beautiful example



Rev. C. Fennema

was Jesus' call to mankind with his words: 'Come unto me all who labour, and I will give you rest.'

A number of farewell speeches followed the service. Mrs. Nellie DeVries spoke on Proverbs 3:5,6 on behalf of the congregation. Rev. Morris Greidanus of Immanuel Church said that a good friendship

had developed between himself and Rev. Fennema. Rev. John DeJong of Georgetown, representing the Toronto classis, added that Rev. Fennema was a Christian friend among them as brothers in the ministry and that they valued his friendship.

The final speaker of the evening was Mayor Jim Archdekin who commented on the beautiful singing of the hymns of the church — Second Church is known as the 'singing church.' He presented Rev. Fennema with a book about Brampton's history.

In his informal farewell Rev. Fennema said he had been busy but that he had no complaints about a congregation he had come to love. "You have created in me a warm heart for all of you," he said adding that it was very important that we see each other for what we are and accept each other for what we are.

He said he had a special love for outsiders who have joined the church. He taught the gospel for nine years (evangelism) to people who had never heard it.

His final words were taken from Galatians 6:22 to 25 — "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit."

Wilma Blokhuis

PASTORAL PONDERING

Let us break bread together

I just came back from the 1979 Ministers' Institute in Grand Rapids. Rubbing elbows with old friends and catching up on the latest was a pleasure. But I also learned a lot and had some old learning revived. Perhaps the best way to describe the Institute is to say it was stimulating. That will have its benefits for the congregation. Of course, what was pumped in during a few days will not come pouring out just as fast back here in Trenton. The "Pouring out" is a much slower process. But it will all come out in the pastor's effort to minister. And so, pouring slowly, I will mention only one thing now, and that very briefly. We had impressed upon us the fact that growing churches, numerically and spiritually, are not the ones where the minister does it all, but where the membership is actively in the forefront, entrusted with responsibility, and willing to carry responsibility. When ordinary people believe in the power of God, they can become extraordinary servants of God. That can make any church a great church.

Rev. A.A. Van Geest
Ebenezer Chr. Ref. Church
Trenton, Ont.

What is a minister without a good wife?

Worse than a near-sighted person without his glasses, a boat without a rudder, a telephone without a mouth-piece, a one-legged sailor without his wooden leg, or you name it.

I know it, because I am a minister and I have a good wife; and I have been without her sometimes for a couple of weeks, and that's when I notice.

I do believe that there are few women as much supportive to their husband's life and work as a good preacher's wife. In the ministry, I think most, if not all of us, start out thinking only about the church, the people in the church and our work there and take our helpmate for granted to the extent that we will talk and listen to anybody, but when we come home and are pooped out, we hide behind the newspaper or something else, but don't have the time or interest left to talk with and listen to her who should mean the most to us.

Well, let me tell you, that it has taken me years to see this; and she has put up with it faithfully, though not always without hints or protests or tears, and sometimes even to the point of a nervous break-down. I can understand now why at times she could not stand my preaching, and thought me to be a phoney, while I did not see it. And I thank the Lord, that he has kept her from walking out on me. As I am also thankful that our kids still do appreciate me — to some extent anyway and believe that I'm honest, even in my shortcomings.

The minister's wife functions as receptionist-secretary, hostess at all hours of day or night, feeds and puts up people who drop in sometimes completely unexpectedly, drops her own household duties at the ring of the bell, goes to many places such as parent and teachers interviews alone because her husband cannot make it that night. She even makes visits and attends meetings as his stand-in.

The minister's wife serves as the mirror for her husband, when he gets rid of his frustrations, doubts, hurts and puzzles which so often he cannot really share with someone else. And she may know, that her husband carries some secrets, upsetting secrets about persons, which he keeps for himself, and she is there to support him just the same. And even though I am trying my very best to change that situation as much as possible, I wonder whether there is any mother who spends more time alone as a mother with her children than the average minister's wife.

No, she should not be — and the church should not expect her to be — an assistant minister and Bible teacher. If she is "just" wife of a minister and good at that, that is quite a job. The church where that is so gets one of the best bargains in the ministry, and always for free. I wonder how much it is appreciated.

The saying is very true: Behind every successful man there is a good woman. And if it counts anywhere, it does in the ministry.

Rev. A.J. Vander Pol
Surrey Chr. Ref. Church
Surrey, B.C.

Church News

A new congregation in Brighton, Ontario

In a special worship service held in the Brighton St. Andrew's Presbyterian Church on June 26th the new congregation in Brighton thanked the Lord for his blessing on the events that led up to the establishing of the new church.

Since the Ebenezer Chr. Ref. Church was in charge of the service, Rev. A.A. Van Geest officiated. Mr. Peter Baljeu accompanied the congregation on the pipe organ. Rev. Van Geest welcomed all the guests, especially those who represented the twelve sister churches of Classis Quinte and Rev. J.M.V. Koole presented the message on "The Church's Importance" in the community, country, and world.

After congregational singing, the membership list was read by the clerk, Mr. Gerald Zwart. The new congregation consists of 38 families with 91 confessing mem-

bers and 107 baptized members.

The new consistory was then elected. During the counting of the ballots, the mixed choir, "Praise the Lord," of Trenton, sang jubilantly, led by Mr. Baljeu. The audience then heartily sang some more of their suggested favourites. The elders and deacons were ordained and charged with their duties in the service of the Lord.

The representatives of the various congregations passed on their best wishes and God's blessing. Letters from other churches and ministers were also read. It was wonderful to know that we can work together for such a great cause as that for the Lord.

Rev. R.M. Popma, former pastor in Trenton, closed the service with the benediction. A social was held in the basement which was much appreciated after all the singing.

At its first consistory meeting

the executive was chosen: chairman: Mr. Henry Hulzinga and clerk: Mr. Ralph VanderLinde. Any correspondence to the church can be addressed to the clerk at 61 Young St., Brighton, Ontario K0K 1H0 (Phone: 613-475-1877).

Much of the preliminary planning had been initiated by the Committee to Organize a Christian Reformed Church in Brighton and plans for Daily Vacation Bible School are being finalized to be held in August. With help and guidance from our Lord, classes, clubs and societies will be ready to start in September.

We welcome everyone to worship with us at the St. Andrew's Presbyterian Church on Main St. (Highway No. 2) in Brighton. The services are at 9:30 a.m. and 7:30 p.m.

Yours in the service of our Lord,
Ralph VanderLinde, clerk

Christian Reformed

Called

— to Brampton (Second), Ont., Rev. Peter De Bruyne of Victoria, B.C.

— to Cobourg, Ont., Candidate Rudy Ouwehand of Caledonia, Ont.

— to Renfrew, Ont., Candidate Rudy Ouwehand of Caledonia, Ont.

— to Whitby, Ont., Rev. Ralph Koops of Chatham (Grace), Ont.

— to Fruitland, Ont. Rev. William Dykstra of Kingston, Ont.

Declined

— to Kingston, Ont., as second minister, Rev. Herman Van Niejenhuis of Lethbridge (Maranatha), Alta.

— to Kincardine, Ont., Rev. Ralph Fuult of Simcoe, Ont.

— to Renfrew, Ont., Candidate Rudy Ouwehand of Caledonia, Ont.

— to Whitby, Ont., Rev. Ralph Koops of Chatham (Grace), Ont.

— to Fruitland, Ont., Rev. William Dykstra of Kingston, Ont.

Accepted

— to Brampton (Second), Ont., Rev. Peter De Bruyne of Victoria, B.C.

— to Cobourg, Ont., Candidate Rudy Ouwehand of Caledonia, Ont.

Alberta South

Classis Alberta South hopes to meet, the Lord willing, October 15 and 16 in the Saskatoon CRC. All items for the agenda must be in the hands of the stated clerk by September 7.

Paul D. Stadt
Stated Clerk

Eastern Canada

Classis Eastern Canada will meet in the Montreal Chr. Ref. Church at 3:00 p.m., September 11. All materials for the Fall Session of Classis are to be submitted no later than August 1.

J. de Vries, Jr.
SC

New address

Candidate Rudy Ouwehand, 36 Coverdale St., Cobourg, Ont. K9A 4H3 (416) 372-9258, effective September 4.

Canadian Reformed

Called

— to Houston, B.C., Winnipeg, Man., and Guelph, Ont., Candidate G.H. Visscher of Hamilton, Ont.

New clerk

Brampton, Ont. — C.J. Nobels, R.R. 1, Cheltenham, Ont. L0P 1C0.

Free Reformed

Declined

— to London, Ont., Rev. C. Bos of Chatham, Ont.

Synod 1979

Synod of the Free Reformed Church of North America will meet on August 29 and 30 in the Ancaster church, starting at 9:30 a.m.

Back to God Hour minister attends church in Peking



Rev. Isaac Jen

Rev. Isaac Jen, Chinese minister at the Back To God Hour, was one of about 50 worshippers at a recent Protestant church service in Peking, China. The crowd consisted of about 40 local people and 10 foreign visitors, including African diplomats, Europeans, and overseas Chinese.

Rev. Jen said he "was filled with emotion as the congregation sang the first hymn, 'The Heavens Declare

the Glory of God.'" Since the preaching of sermons has been banned in China since 1966, the congregation's minister then read three Bible passages — 1 Samuel 3, the story of Samuel's call by the Lord; Matthew 4, the account of the temptation of Jesus; and Romans 5, which reminds people that there is hope even though they may face problems.

After the message, the minister prayed, and, accord-

ing to Rev. Jen, "it was a very open, a very free prayer." Communion was then celebrated, with the minister blessing each person with the words, "the Peace of Christ to you." The congregation's minister says that it is only recently that local people began attending church. The increased attendance is related to the freer political atmosphere in China.

The church, formerly a Bible society office and now the only Protestant church open in Peking, has applied to the Chinese government for permission to place a sign outside the building stating the time services are held. Larger facilities and Chinese Bibles have also been requested. The government, reports Rev. Jen, has promised the church that it would print new Chinese Bibles by the end of the year.

Rev. Jen attended the church service while visiting his homeland for the first time since he left in 1949. "The ex-

perience has given me new insights into developments in mainland China," says Rev. Jen. "The result should be a radio program that brings the gospel to these people in a way that is easy for them to understand."

While in China, Rev. Jen heard that there are many Christians meeting informally in small groups. He has also heard that a number of ministers are now being allowed to return to their own cities to preach.

Rev. Jen reports that while in China he also "had the strange experience of hearing my own voice being transmitted from Guam over a radio broadcasting the Back to God Hour's Today program." Rev. Jen produces Back to God Hour programs which are beamed daily into mainland China from several transmitters. He noted that radios appear to be available everywhere throughout the country.

"Just one year ago," relates Rev. Jen, "there was only a trickle of mail from mainland

China. Recently, we have been receiving more than 100 letters per month from listeners on the mainland. How we praise God for this increase!"

Rev. Jen also said that Bibles are now being allowed to go through the mail into the mainland. During the past four months, Rev. Jen has been sending about 50 New Testaments per month to listeners in most of the major provinces of China.

Rev. Jen also said that the Chinese people were friendly and that he saw no extreme poverty. Though the food supply is limited (especially meat) and the basic foodstuffs (rice, salt, sugar) are rationed, the people appear well fed. He also reports that the Chinese government is making plans to raise the standard of living by allowing open food markets.

Rev. Jen grew up in Shanghai, where he received his B.A. degree in 1949. He left Shanghai that same year for theological education and has been a minister of the Christian Reformed Church since 1955.

Minister of Immigration praises church help

Canada Employment and Immigration Minister Ron Atkey recently signed refugee sponsorship agreements with the Roman Catholic Archdiocese of Ottawa, represented by Archbishop Plourde, and the Anglican Diocese of Ottawa, represented by the Right Reverend Wm. J. Robinson.

The Minister commended the precedent set by the Ottawa dioceses, the first of the Roman Catholic and Anglican churches in Canada to enter into sponsorship agreements with the federal government, and expressed hope that others will soon follow their initiative. He went on to say that umbrella agreements such as these increase the potential

participation of local groups in the sponsorship program, because they eliminate much of the time and paperwork involved in handling every case at the local level.

The agreements signed today outline the responsibilities of both the parent church bodies and local parishes in providing resettlement assistance to sponsored refugees. And because refugees brought to Canada under the agreements will be over and above those admitted under the government's refugee program, local Roman Catholic and Anglican parishes entering into sponsorship arrangements will be able to directly in-

fluence the number of refugees resettled in this country, permitting the admission of many who could not otherwise be accepted.

"In light of the increasingly tragic situation in Indochina," the Minister said, "it's heartening to see Canadian church groups exercising their humanitarian principles by becoming personally involved in helping homeless refugees find a new life in Canada. I hope these examples will spur other Canadian churches, as well as community and voluntary agencies, to make similar commitments to relieve the suffering of those less fortunate than ourselves."

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ANNE HUTTEN

Many visitors to our fair province still come with the expectation of finding a quiet, sleepy scene, full of grazing cattle, sunny skies, surge of breakers on the shore, and a peaceful lifestyle. We do have all that, and more. But there are times when the pace of life gets far more hectic; when every day contains too few hours; when work and travel place rigorous demands on body and soul. I've just gone through a week of that, and have come home with conflicting impressions sharply etched on the mind.

More than the scenery, more than the busy city streets and highways, more than the fancy eating places and functional hotels, is the fresh memory of so many people. Individuals from all over Canada and the U.S.A. met very briefly with a friendly Maritime Hello, or at more length over a meal or during a bus tour. The scenes were set mainly in Fredericton, N.B., where the Canadian Turkey Marketing Agency met, and here in the Annapolis Valley, site of the International Dwarf Fruit Tree Association's annual meeting.

There was Roger King of the New Brunswick Turkey Board; a highly capable organizer who had the two and a half day event running smoothly at every turn, taking pains to welcome every delegate and observer, saying Grace before the final banquet of fish chowder, fiddleheads and Atlantic salmon, making introductions left and right in an effort to get everyone acquainted.

At the banquet we were treated to the sounds of handbells, or carillons, a most melodic sound, as presented by the Harriet Clark Memorial Choir, all high school students under the direction of Gerry McFarland. Gerry had come out of the hospital just that afternoon, but felt well enough to remark that "actually we're just a bunch of dingalings — playing for a bunch of turkeys" — a remark which went over with great hilarity.

Laurent Mercier of Quebec spoke to the otherwise English-language gathering in his own tongue, with instant interpretation from his fellow representative. Tall and sure of himself, Laurent is obviously a force to be reckoned with in the Agency.

His wife Cecile speaks as much English as I speak French; and we had a great time trying to communicate during one of the hospitality suites sponsored by Canada Packers. I'd yell for help to one of the bilingual locals, and she'd cut me off with a quick "Non, non!" We were both to try hard.

Carol Teichrob is this year's CTMA chairman, and a more capable one I haven't seen. She appears to have a complete grasp of the Agency's complicated business, whether discussing quota allocations, insurance policies, year-end stocks, or promotions. Usually the chairman of these bodies is a male, and he brings his quietly decorative wife along, who goes on the "alternate tour," visiting garbage bag factories

and shopping malls while the delegates transact business. In Carol's case, she brought along her husband, who sat in on many sessions, but eventually broke down and accompanied the women on their alternate tour.

Helga and Eike Futter, New Brunswick turkey producers, were the most enjoyable couple there. He's German out of Namibia; she's Austrian; their accents only contribute to the general air of fun surrounding them. Helga, of course loved "Edelweiss" as played by the handbell choir; but she also had us all in stitches after a two-hour dinner at the fanciest Chinese restaurant in town. She solemnly asked for a doggy bag in which to take home the leftovers; the waitress finally brought a tin foil dish in to which Helga patiently scraped all the plates and bowls; she then offered it to guests back at the hotel, along with their peanuts and Bloody Mary's.

Grace Pennington, wife of the B.C. delegate, made a presentation to Dave Davies, our Nova Scotia man; she offered a kiss and was obliged to repeat it several times in order for the photographer present to catch West meeting East.

John McManus, new on our local scene, left the big corporate life to get away from its ruthlessness and rivalry; he ran into a hint of the exact same thing at the CTMA meeting and wondered whether agricultural producers were so much better after all.

Back in the Valley, fruit growers met

during two days of orchard tours, topped by pork barbeques, lobster dinners on Blomidon Beach, and seafood chowder next to an orchard. President of the International body is Jerry Sietsema out of Grand Rapids, Michigan; and wouldn't you know it, his parents met our parents some years back, and our sister stayed with them quite often. It's a small world.

Ardythe Hopkins drove the bus for a scenic tour to Annapolis Royal; the Habitation at Fort Royal, oldest white settlement on the continent; and down the steep incline of the Fundy shore at Parker's Cove. We all gave her a hand for the competent driving and sure touch with the large vehicle.

Carole and Jim Eckert of Illinois liked us so much they decided to stay three more days; I took Jim down into the ammunitions magazine of the Habitation and shot his photo in total darkness. Will be interesting to see whether he is on it.

Margaret Herr — of one state or another — asked my advice on buying the lovely Nova Scotia tartan — she plans to make a jacket of it to wear back home. Others on the tour lamented the fact that they hadn't found time to purchase more local souvenirs.

Only five days, with literally dozens and dozens of folk from across the continent. It gave us a better understanding of the diversity among us, but also of the common humanity of all.

Ralph Heynen

PASTORAL COUNSELLING

Differences between people

God never makes two people exactly alike. One is not a copy of another. Each is an individual created with inherent gifts and qualities. I know we often put people in the same categories — we make stereotypes, we pigeonhole them — we find ourselves uncomfortable with people who are a bit different from us. We try to find convenient compartments for others. We tend to worry about our children who do not measure up to some tests that have been given. We constantly compare them with their friends or relatives. We want them to be like others. Our school systems give little credit for individuality, we try to mold our youngsters to fit into certain patterns.

We should be slow to criticize our neighbors or our children or even ourselves if we don't quite conform to certain standards and expectations that people have. Let's be a bit patient with those who don't follow the prescribed course. There is a real value in our uniqueness and that is especially true of us Christians. Not all people have the same gifts but the loving Father has entrusted each of us with some worthwhile gifts if we're only ready to use them. We need to develop the qualities that are ours for the best interest of others and for God's sake. But then we must remember that things are not always what they seem like on the surface because people tend to be different. The various experiences through which we have gone earlier in life leave an impression on us, especially those of us who live with these kind of qualities that set us off from the rest of the throng.

Our heredity and our environment make us the kind of persons we are and helps us in the way that we solve life's problems. Each problem we face will be faced in the setting of our own experiences so that we can't say to somebody else, "This is the way you must solve your problem." We have to leave room for the individuality of others. But the basic fact is that when we face difficulties we must face it with a kind of quality that helps us to rise above life's frustrations. Two people may meet the same difficulty — for the one person it becomes a stumbling block and it helps them to fall, but for the other person it becomes a stepping stone, it helps them grow. What's the difference between these two? It depends upon the attitudes they take. Some of them have learned that they're easily defeated by life while others have learned the art of being able to overcome life's difficulties to conquer it. And we ought to recognize these differences when we think of people and when we talk with people and when we share with others because each one of us has certain ways of solving life's problems.

There was a young couple I knew who were having marriage problems. It seemed as though it might end up in divorce. A lot of people said they were incompatible, some said they lost their love for each other, or that they've never taken their marriage vows seriously enough. All of these things may be true but when you dig a bit deeper into the marriage you find that the problem lies not so much in the marriage of these people but in the people themselves, in

the early lives of these young people. Patients sometimes go to a mental hospital after the loss of a loved one to whom they were very deeply attached. They were not able to resolve their grief and as a patient they reached the point where they have to talk out their problem, reach some kind of solution to the fact that they are now grieving or that they have lost a loved one.

Christ takes all of us as we are and fills the earthen vessels with His spirit and grace. But what a difference in the life of Paul. I don't think that his personality changed so much. He still had much of the same driving character that he had while he was persecuting the Church of Christ but he was different because now he used these powers that he had to promote the gospel rather than to destroy the church. He used it in the service of his Lord instead of trying to persecute the Christ. And this is what happens in the lives of people also. Through God's grace when he takes hold of our lives you will find that often our problems are solved — not because the problem becomes less in itself but because a person changes and when you think of the changing personality or the change that takes place within the person himself, then you begin to see that simple solutions don't often work, but we do know there are many cases where we can see that God has a plan for our lives.

We need also to set goals and objectives before us which take into account the plan that God has for us. God holds us accountable for whatever we do in life, whatever we say, even whatever we think and God gives each of us a place

in life. For some this role may seem to be somewhat insignificant but the important thing is to fill even the smallest place in life — even the smallest role, to play it in such a way that we can honor Him and find inner satisfaction for ourselves.

All of the heroes of faith of Hebrews 11 were men and women who overcame obstacles, who moved forward in spite of difficulties that faced them. It was a faith that drove them on in a steadfast search to achieve the real goal of personal living — the real purpose as a child of God. This is also required of you and me. We should reach forward and reach ahead and strive more and more to live that kind of victorious life that can be ours in Christ — the life of faith. In this way also we will stand out as being different people but yet as people of God. Isn't that the most important thing for all of us?

THOUGHT FOR THE WEEK:

Solomon tells us that the race is not to the swift nor the battle to the strong nor yet bread to the wise or riches to the men of understanding or yet favor to the men of skill. True success depends rather on how we use life's resources because true mental health is that we use the resources that God gives to the best of our abilities and to His glory.

Notes from the Capital — A nation at church

by Jack Quartel

Rev. Quartel is minister of the Calvin Christian Reformed Church in Ottawa.

On July 1, the 112th birthday of our nation, some of us joined in the festivities like good patriots. Many of us probably took the weekend off. And the rest of us, as is our custom, simply went to church.

The July 1 "extravaganza," as the press calls it, was duly reported the next time the paper came out. There was however one event, in the heart of our nation, that went unreported. Perhaps you will bear with me, when I try to fill that gap.

It was on Friday evening at 7:30, the eve of our festivities, in downtown Ottawa. At that time the heart of our nation is at peace. The traffic has reduced to a trickle. Our leaders and their aides are at home. Business is over. And it is a pleasure to stroll through the almost deserted streets, past the old buildings.

The place is St. Andrews Presbyterian church. One of the oldest buildings in the city. It is imposing on the outside with a green copper roof that matches those of Parliament Hill, across the street. And it is imposing inside, with its beautiful stained glass windows, and its high arches. It is imposing because of its history. It was in this church for instance that princess Marguerite of the Netherlands was baptized during the Second World War. The atmosphere, as you walk in is one of quiet dignity. The powerful pipeorgan is now playing quietly. We have to be early, because when the dignitaries arrive everyone else must be in his place.

The audience is composed of St. Andrews parishioners, Christians and clergy from all over the city. The diplomatic corps with its varied colours of black and brown and white. There are members of parliament and the senate. The Acting Prime Minister, Walter Baker; Mr. Clark is still in Japan. And finally, as we all arise, and sing "O Canada," their excellencies, the Governor General and Mrs. Ed Schreyer are escorted in. They sit down quietly with their faces lifted up to the pulpit, as the rest of us, in worship.

The occasion is our nation's birthday. Later there will be dances and parties, parades and fireworks, but now in the heart of the nation, the people rise in worship before the Lord of the nations, the God of Canada.

That is truly momentous. God has been pushed out of politics, out of the halls of learning, out of entire nations all around the world. But in Canada, on its birthday, when most people have their minds on celebrating, or going out for the weekend, the people and its

government join in worshipping God. That is a great fact, a moving thought. Something to be grateful for.

The service of course is ecumenical. Simple protestant clergymen, mingle with colourful Roman Catholic bishops and Eastern Orthodox clergy. The service naturally is bilingual. We sing, read, respond, speak and pray in French as much as we do in English.

The organ powerfully lifts our hearts in praise. A brass quartet joyously rises far above organ, choir and congregation and stirs the emotions. The choir jubilantly ministers. All sorts of clergymen read from the beautiful scriptures stirring our minds to gratitude. The bilingual sermon speaks of the greatness of our country, but unfortunately forgets to mention the greatness of God.

It is in prayer that we really meet before God. In French and English we thank Him for a great country, with untold blessings and more potential. And we pray. For our nation and

its leaders. For peace in the world. For those who suffer. For those who are engaged in research and artistic creativeness. Par Jesus Christ, ton Fils, notre Seigneur, Amen. (Through Jesus Christ, Your Son, our Lord, Amen).

Then one more hymn, our national anthem and the benediction. While we stand the Governor General and his wife are escorted to the exit. The other dignitaries follow, and we follow them, quietly, thoughtfully. Maybe we were privileged to be present at the greatest moment in our celebrations, the heart of our nation at worship. Que le Seigneur ton benisse et vous garde! (May the Lord bless you and keep you!)

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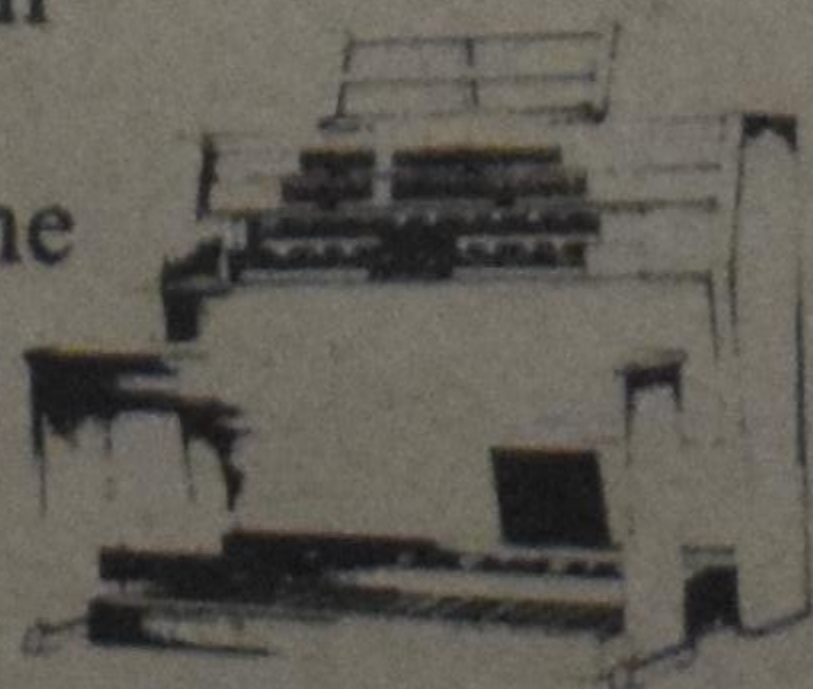
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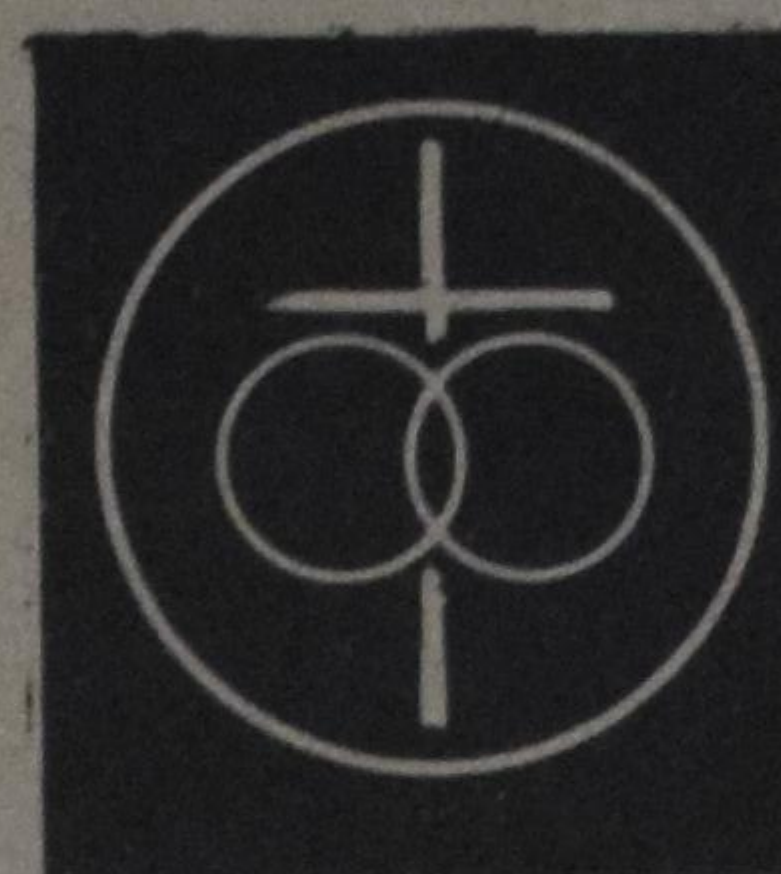
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Ontario convention draws 600 young people

by Hetty Voorberg

Hetty is secretary of the With Love, From Jesus Convention planning committee.

The 1979 All-Ontario Convention lasted 3 days and showed over and over again, the great love of Jesus and his people in this corner of the earth. It was held on the June 4 Victoria Day weekend at Peterborough's Trent University. The theme for the weekend was "With Love, From Jesus."

After a slightly delayed start, due to unbelievable traffic jams on Highway 401, the first mass meeting was opened by Teresa Van Dasler, the Planning Committee Chairman, and then by the entire Simcoe League representation. Simcoe, this year's host, came into the gym through the bleachers and personally welcomed many conventioners.

The main speakers of the June 4 weekend were Rev. Ed Den Haan, campus minister at the University of Guelph; Rev. John Groen of Burlington and Andy De Jong, now living in Chicago. The messages of all

three illustrated God's loving care, evident through all our lives.

With the Trent Canal System running through the campus and many trees and flowers surrounding us, Trent was the ideal place to dwell, Friday night, on the first topic, "This Is My Father's World."

Saturday morning came early and Andy De Jong tried at 8:30 a.m. to test our I.Q. I'm pleased to say we passed the test — but not by much!

Saturday was also sectional day. Many excellent topics and speakers were available from a debate on Women in Office, to the ever popular Sex and Dating (you can always learn something new).

The sports tournaments, soccer for the guys and volleyball for the girls, began on Saturday afternoon and by Monday it was evident that the Niagara League would walk away with both trophies and so they did.

Sunday was a beautiful day. Worship services during the convention are always a special blessing, there's a feeling of togetherness that's hard to beat.

The theme for Sunday mor-



Mass meeting

ning's message was borrowed from a Gaither hymn — Because He lives. All our worries and burdens become lighter if we can sing and mean it that —

Because He Lives I can face tomorrow;
Because He lives all fear is gone;
Because I know He holds the future,
And life is worth the living just because He lives!

On Sunday night, parents and friends got a small taste of convention life as they joined us for the evening service. They praised and prayed with us and clapped and sang to the sounds of Found Free. What is a Found

Free you ask? They're a group of 7 singers who made the rafters in Trent's gym ring like never before.

Up to this point we had heard about Jesus' love for us, what he had done for us and the many gifts he has given us. Monday morning we heard about our part in the Christian system — that we have to put our talents to work — in other words "You've got it, use it."

The convention finished on Monday afternoon with Found Free and Rev. Den Haan working together giving our spiritual batteries one last recharge before sending 600 tired and happy Y.P.'s home after another All-Ontario.

The many hardworking people behind the scenes are thankful for the success of the weekend. The last 9 months of meetings and more meetings were all worth it.

I'd like to finish my account of the convention in the same way as the convention itself was closed, with the words of this song:

To God be the glory
To God be the glory
To God be the glory
For the things He has done
With His blood He has saved us
With His power He has raised us
To God be the glory
For the things He had done.



Desert design graces new church in Tucson

by John Van Ryn

Mr. Van Ryn is executive secretary for the Christian Reformed board of home missions.

As the people of Israel were refreshed at a place called Elim where there were 12 springs of water and 70 palm trees, so I was refreshed by worshipping and fellowshiping with the Elim in the Desert Christian Reformed Church in Tucson, Arizona, on July 1, 1979.

The occasion was a special celebration. After 14 years of living with Home Missions' supervision and financial support, this congregation on July 1, moved out on its own. God has been blessing and giving life in the desert. In the absence of Regional Home Missionary, Rev. Dirk Aardsma, who was recovering from surgery and

anticipating a program of chemotherapy, it was my privilege to represent the denomination and to preach the Word at the services on that special Sunday.

In September, 1965, Candidate John Huizenga and his family arrived in Tucson, Arizona and a small group met for the first worship service. Three years later, the congregation planned for organization. Two days before the organizational meeting, the Rev. Huizenga experienced a severe heart attack and died. God did not forget the congregation nor the widow and her children.

The second pastor was Rev. Oliver Buus who served from 1969 to 1977. During his ministry, the congregation grew and a sanctuary, fellowship hall and parsonage were constructed. Rev. and Mrs. Buus, now retired, continue to be members of the

congregation.

Rev. and Mrs. John Hofman, Jr. are now serving this small vital congregation and look with optimism to the future. Hundreds of homes are being built in the immediate vicinity and it appears that the evangelism potential is just beginning to be realized. We join with the congregation in the prayer that Elim in the Desert may prove to be a place of spiritual refreshment and renewal for many people.

During the sermon on the evening of July 1, while I exhorted the congregation from Psalm 1 to join the creation in praising God, and assured them that God has been, is and will continue to work in our world, a rainbow appeared. We, of Home Missions, will continue to assist the developing congregation at Tucson as we can. With them we praise God for his faithfulness.

CRWRC assisting Nicaragua

CRWRC has sent \$87,000 worth of food and \$20,000 in cash to assist war victims in Nicaragua. The local protestant churches, through which CRWRC works, have been instrumental in reaching the most needy. Airlifts from Guatemala and truck transports from Honduras have brought life-saving food to refugees as well as to citizens left in the war zone. Through this outreach we are able to help 18,000 families, more than 100,000 people. The need continues to grow.

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Politics

Multinationals — your friendly giants

*Multinationals — not exactly a topic for light summer reading! In this interview by Calvinist Contact's political editor Ben Vande Zande, we introduce multinationals to you. We interviewed Harry Antonides, research director for the Christian Labour Association of Canada and author of the book *Multinationals and the Peaceable Kingdom*. This is but a foretaste of what you will find in the book.*

C.C.: Most of us wouldn't recognize a multi-national if it bought the street right out from underneath us! What are we talking about when we refer to a multi-national?

Antonides: A multi-national is a corporation that operates in a number of countries (at least six) at one time. Of course the largest corporations in the world operate in twenty or thirty countries. The second thing is that it has one head office. It has one central place of operation from which the world-wide network of its subsidiaries is directed. There is a great deal of central control. At the same time, it is dispersal across many nations.

C.C.: Multinationals need a lot of developed science and technology. Is that technology and science pretty central for a multi-national to be as big as it is?

Antonides: I would say that it is the one central reality giving the corporations the possibility for its large size and for its extensive operation. It includes particularly transportation and communication and sophisticated production techniques. In these three areas there's a great deal of use made of science and technology.

C.C.: Is it fair to say that multinationals are a law unto themselves — that they can operate fairly freely of regulation and control?

Antonides: It has to be pointed out they can't entirely escape their environment. In many ways they are still dependent on the good will of the countries in which they operate, but in which they do not have their head office. At the same time, because of their power and superior technology, they, especially through their internal transfers, have a way of at least bending the rules that there are to their own advantage.

C.C.: Then let's look at the profits made by a multi-national in a Third World country. Are they used often in order to help to develop that country's roads, hospitals, services, or is the tax arrangement such that the company can usually keep most of it?

Antonides: There are many examples of companies that make a lot of money in relatively underdeveloped and poor countries, and then do not use the money to develop an infrastructure (roads, hospitals, etc.), but use it to their own ad-

vantage. In many cases the money leaves the country again. That money then is used to enrich the company, either by quick expansion internally or simply by return on dividends back to the home country.

C.C.: In your book you make the point that multi-nationals sometimes lock an under-

we take for granted. Of course, they often do not exist, so in cases of unemployment or the shifting of investment and production these workers are often hit very hard. It makes for a very dependent situation.

C.C.: You mention that drastic change was needed in that kind of a thing. What do

moth corporations, are the sort of things people should start thinking about and doing something about. I don't think you have to argue that big is necessarily evil. For some tasks you need a large scale operation

For example, in communication, transportation,

possible to try to move people in new directions toward change and a better direction.

C.C.: Apart from the will, do we have the insight?

Antonides: I think that is exactly where the crux of the matter is. Here, I'm convinced, we get into an area which I stressed quite strongly in my book, namely that we must beware of the fact that it's not merely a technical problem, it's not merely an economic problem, it's certainly not, in the first place, a problem of those "evil Americans."

The problem is ourselves. How do we understand life? How do we view life? What do we think is important? What do we think about the purpose of economic development? What do we want to do with our riches and our resources? These are all questions that can not be divorced from a basic outlook on life which at bottom is, of course, religious. This is the kind of thing that I stressed throughout this book.

C.C.: Here I sit reading my *Calvinist Contact*, a cup of coffee in front of me, and I'm thinking — oh! That's an enormous problem. How do I even begin to relate to these questions?

Antonides: Yes, I think that many people when they think about these issues and problems tend to become disheartened and feel overwhelmed and quite helpless. Indeed, what can we do? I'm convinced we should not give in to that feeling of helplessness and powerlessness. I don't want to minimize the extent and the seriousness of the issues and the problems.

I think where I'm convinced is that we don't need a prescription consisting of easy solutions. At the same time, I'm also convinced that we have to keep our perspective right. We have to keep telling ourselves and each other that what is involved here are, after all, decisions made by people; organizations and institutions consisting of people. We, as responsible people, ought to continue to be aware of our responsibility.

We ought to at least begin to discern the problem, and to speak up about them. I think that we can do certain things beginning at trying to understand what is going on, trying to help one another understand it better, knowing all the while that we as Christians have been given much. We have been given insight about the meaning of life. We have been given the Word of God so that we might know how we should work and live.

That's where we have to begin. Then if we work in faith, if we do what we can, if we develop our insights, if we begin to work in new directions, and if God blesses our efforts, then it may yet be possible that great things can be done.

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developed country into that position. In fact, they may even put them a step further backwards. Then you say there is some drastic change needed there. Can you explain how that happens and what kinds of things might be needed?

Antonides: In resource development, which simply involves the shipment of the resources, often in unprocessed form, back to developed countries, the countries themselves are selling off their own resources.

When they will need it themselves some day in the future, it won't be there. By the way, that is also part of the problem in Canada. The other kind of investment, namely in the production area, often involves the exploitation of low-paid labour. Here again corporations benefit from the availability of low-wage labour. These workers benefit to some extent because, perhaps comparative to the rest of the wage levels in their country, the wages are quite high. However, the total effect of it is a rather disintegrated kind of economic and industrial development.

C.C.: In that kind of a situation a peasant farmer might move to the city and get a wage which may appear to put him in a better financial position if you just want to look at how much he makes in a year. However, I guess he becomes pretty dependent on that company after awhile, and, in that way, loses some of the ability he had to grow some of his own food and to do some of those things.

Antonides: The workers become dependent on a kind of employment that is rather unreliable and unstable, in terms of unemployment insurance and other benefits that

you mean by that?

Antonides: Well, of course, you're into almost a paradox where the national government of the host country is in many cases weak, dependent, yet welcomes this kind of investment without having much control over it. At the same time, to bring about drastic changes would require a determined, courageous and competent government to enforce certain regulations so that more of the long term benefits would accrue to the host country.

I think what is needed is a form of international co-operation by which the various developed countries themselves help to regulate and to direct investment and production undertaken by the large scale corporations so that there are more widely distributed benefits flowing to the local population. Of course, this also means that the kind of production, the kind of products made, should be more geared to the immediate needs of the local people. In most cases, the people do not need sophisticated equipment, but they need clothing, shoes, good food, medication — these basic necessities.

C.C.: A lot of people would argue that in order to deal with a multi-national you first have to take it apart, you have to dismantle it, bring it down to some size where it can be handled. On the other hand, we have to look at the possibility of not necessarily taking something apart because it's big, but trying to develop regulations over big things.

Antonides: Yes, I think that both of these roots, namely regulating large size and, in some other cases, reducing the size of some of these mam-

and also in the exploitation of some of the basic resources, such as iron-ore development. At the same time, I think that another direction we have to move into is to control the size. Some of the largest corporations are larger than I think they need to be. For example, automobile producers. Do they have to be as big as they are? Do they have to dominate the market as much?

A smaller scale company could be, if this were done rightly, a more human organization. I think the trend towards monopoly and oligopoly, that is the control by one company or a few companies of one market, is the kind of trend that should be opposed as well. Just think of the recent mergers that have taken place in Canada. I believe that that is a wrong trend, and I believe that the Canadian government is making a mistake by not doing something about that.

C.C.: You mention, too, in the book that a multi-national often goes beyond the control of a state. Is government truly interested in doing what you talked about (i.e.) setting up a different kind of legal framework? Is it not only able, but is it interested to do that?

Antonides: There is indeed too close a relationship between the political decision-makers and the corporations. However, what's involved here is a certain outlook, a certain perspective. I think it requires a change in perspective which involves the reassertion of the independence, at least a certain kind of independence, of the power and authority of the state as state power. They can change if they want to. Do they want to? That's the question. I think we should do everything

Volharding

Dat is een woord dat in het woordenboek van elke bijbellezer voorkomt. Een woord waarvan we ook allen hier de engelse vertaling al spoedig hebben geleerd. Wie heeft er niet gehoord van de "perseverance of the saints", de volharding der heiligen. Een zeer bijzonder bijbelse gedachte: er is geen afval van gelovigen. Als iemand eenmaal wedergeboren is door de Heilige Geest, dan blijft hij een kind van God. De belijdenis zegt het zo mooi: "Gods kinderen vertoornen God zeer met hun grove zonden, vervallen in schuld des doods, bedroeven de Heilige Geest, verbreken voor een tijd de oefening des geloofs, verwonden zwaar hun conscientie, en verliezen soms, voor een tijd, het gevoel der genade; totdat hun, wanneer zij door een ernstige boetvaardigheid op de weg wederkeren, het vaderlijk aanschijn Gods opnieuw verschijnt. Want God, die rijk is in barmhartigheid, neemt, naar het onveranderlijk voornemen der verkiezing, de Heilige Geest van de zijnen, ook zelfs in hun droevig vallen in zonde, niet geheel weg, en laat hen zover niet vervallen, dat zij van de genade der aanneming en van de staat der rechtvaardigmaking uitvallen, of dat zij zondigen ter dood, of tegen de Heilige Geest, en, van Hem geheel verlaten zijnde, zichzelf in het eeuwig verderf storten."

Wat een troost ligt er in deze bijbelse uitspraak van onze belijdenis! De belijdenis spreekt echter ook — u kunt niet anders verwachten — van de grote roeping der gelovigen om te volharden in het geloof. Juist omdat zij geloven in de volharding der heiligen is dit geloof "een ware wortel van nederigheid, kinderlijke vrees, waar godzaligheid, lijdzaamheid in alle strijd, vurige gebeden, standvastigheid in het kruisdragen en in het belijden van de waarheid, en ook van vaste blijdschap in God. En de overdenking van die weldaad is hun een prikkel tot ernstige en gedurige beoefening van dankbaarheid en goede werken; gelijk uit de getuigenissen der Schrift, en de voorbeelden der heiligen blijkt."

Op 6 juli 1415 stierf zo'n heilige de marteldood. Toen werd Johannes Hus, een Boheems hervormer, buiten Konstanz, na een martelend verhoor van zeven maanden, veroordeeld tot de brandstapel. In die zeven maanden heeft hij ernstig gebeden om te volharden in het geloof, om standvastig te blijven. En God heeft zijn bede verhoord. Het is ontroerend om zijn brief aan zijn volgelingen te Praag te lezen. Hij schrijft daar o.a.: "Zonder vrijgeleide begin ik de reis naar mijn zeer machtige en talrijke vijanden, onder wie de ergste mijn eigen landgenoten zijn, zoals gij weet door hun getuigenissen tegen mij, en de procedure van het concilie. Tegen mij zullen zich meer vijanden verheffen dan eertijds tegen onze barmhartige Zaligmaker: bisschoppen en wereldlijke machthebbers, professoren en wetgeleerden. Maar ik vertrouw mij toe aan de goedheid, de wijsheid en de macht van mijn Verlosser, opdat Hij mij naar zijn belofte en door uw ernstige gebeden, de wijsheid en de volharding van zijn Heilige Geest geve, opdat ik in staat zal zijn tot het uiterste te lijden, zonder door de tegenstander in onzekerheid gebracht te zijn, zelfs als Hij mij blootstelt aan verzoeking, versmading, overgeeft aan de gevangenis en aan de dood, zoals Hij zelf dit alles geleden heeft en toelaat dat Zijn meest waardevolle dienaren deze dingen lijden."

Want Hij heeft ons een voorbeeld gegeven, opdat wij terwille van ons behoud en de liefde tot Hem het lijden zouden verdragen. Hij is God en wij zijn Zijn schepselen. Hij is de Meester en wij zijn Zijn dienaren. Hij is de Koning van de gehele aarde en wij zijn zwak en laf. Hij is zonder zonde en wij zijn zondaren. Hij heeft alles en wij hebben niets. Hij heeft geleden, waarom zouden wij niet moeten lijden?

Daarom, zeer geliefde broeders en zusters, bidt met kracht voor mij, dat Hij mij volharding geve en mij reinige van elke bezoedeling.

En als mijn dood Zijn glorie en uw welzijn kan dienen, bidt dat Hij mij te hulp kome, opdat ik zonder vrees, ten aanschouwen van allen, het lijden kan verdragen."

U vindt hier in Johannes Hus een voorbeeld der heiligen, waarheen onze belijdenis verwijst, opdat wij zouden letten op het einde van hun wandel en hun geloof zouden navolgen. (Heb. 13:7) Ook het geloof in de volharding der heiligen!

J. VanHarmelen

Shalom Manor

(Rusthuis van de Chr. Ref. Church)
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De geschiedenis van Quebec (4)

Zendelingen in Nieuw Frankrijk

Geestelijken hebben in het prille begin van Quebec's geschiedenis een grote rol gespeeld. Samuel de Champlain steide, nadat hij de eerste permanente nederzetting gevestigd had, voor om zendelingen naar Quebec te sturen. Toen hij zeven jaar later naar Frankrijk ging voor een bezoek keerde hij naar Quebec terug met vier zendelingen — drie priesters en een lekenbroeder van de Recollet tak van de Franciscaner Orde.

De Recolletes bedienden de mis voor het eerst op 24 juni 1615. Dat was de dag van de St. John the Baptist festiviteiten, die ook nu nog jaarlijks worden gevierd in Quebec.

De priesters wilden het voorbeeld van de apostelen volgen en het evangelie verkondigen onder de Indianen. Vader Joseph le Caron begaf zich onder de Hurons, terwijl Vader Jean Dolbeau zich bij de trekkende en jagende Montagnais voegde.

Hij had echter grote moeilijkheden met de taal, de strengheid van de winter en hij keerde dan ook al gauw naar Quebec terug. Vader Le Caron trof de Huron Indianen aan op hun jaarlijkse kano-tocht naar Quebec voor het verhandelen van pelzen. Hij is

toen met hen meegegaan met de bedoeling om hun taal en gewoonten te leren om zodoende beter met hen in contact te komen en zijn missie te kunnen volbrengen. Champlain zond een kleine groep mensen mee ter bescherming van le Caron voor de tocht naar Georgian Bay, bijna 1.200 kilometer van Quebec. De zending leerde al gauw overal aan mee te doen, de hele dag peddelen, door het ijskoude water van ondiepe gedeelten te lopen op blote voeten, te leven op een mengsel van mais en water (Sagamite) en kano's en bagage te dragen over de ruwe portages.

In 1624 besloten de financieel veel rijkere Jezuïeten het zendingswerk in Nieuw Frankrijk ter hand te nemen. Hun werk werd in 1627 onderbroken toen Quebec in handen viel van de Engelse Kirke Brothers. Vijf jaar later konden zij echter weer aan de slag en zij bepaalden zich, gestimuleerd door het voorbereidende werk van de Recollets tot de Huron Indianen. De goed voorbereide en ontwikkelde Jezuïeten gingen uiterst methodisch te werk bij de bestudering van de taal van de Hurons en zij stelden zelfs woordenboeken en tekstboeken samen. Vader de Brebeuf schreef een

memorandum, waarin hij in zeven punten voorschreef hoe een zending zich in een kano met Indianen diende te gedragen. De artikelen die de zendelingen in Relations in Frankrijk schreven leidden tot een groeiende belangstelling voor hun werk.

De avonturen en de moeilijkheden die de zendelingen ondervonden inspireerden Marie-Madeleine de la Peltrie, een rijke Normandische vrouw van 35 jaar om in Quebec een klooster te vestigen voor Indiaanse meisjes. Zij arriveerde in 1639 in Quebec in gezelschap van Marie de l'Incarnation, een Ursuline non, die benoemd was tot directrice van het nieuwe klooster. Behalve de nieuwe directrice was er nog een andere Ursuline non, drie zuster verpleegsters, die een klein ziekenhuis begonnen dat al gauw overvol was met zieke Indianen die vanwege hun contact met de blanken ziekten hadden opgelopen. Door de jaren is dit kleine ziekenhuis uitgegroeid tot Hotel Dieu, een van Quebec's beroemdste instellingen.

Een expeditie in 1642 die geleid werd door Paul de Chomedey, Sieur de Maisonneuve, leidde tot de vestiging van een missie in Montreal. Madame de la Peltrie

PERSOVERZICHT

- Ik zal maar met het belangrijkste nieuws beginnen: mijn eerste kleinkind, een welgeschapen zoon, Carl Dirk II, is gearriveerd. De rest is van minder belang maar ik zal het toch vermelden.

- De Minister van Financien, John Crosbie, heeft nogal pessimistische geluiden laten horen ten aanzien van de economische verwachtingen in ons land. Hij verwacht meer werkeloosheid en langzamere groei.

- De Bank van Canada heeft de rente die zij vraagt met een half procent verhoogd, een voorbeeld dat natuurlijk prompt door andere banken zal worden gevolgd. Het wordt erg duur om op de pof te gaan kopen.

- Koningin Elizabeth, niet voor een kleintje vervaard, bezoekt alle voormalige Engelse koloniën in Afrika.

- De een-en-dertigste zitting van het parlement zal op 9 Oktober gaan beginnen.

- In Amerika blijft de populariteit van President Carter, ondanks drastische politieke maatregelen — hij heeft onder anderen het hele kabinet conge gegeven — niet veel beter dan die van een skunk op een church-picnic. Vele politici in ons Zuidelijke buurland werpen begerige blikken op het Canadese aardgas en de Mexicaanse olie. Dat was vroeger ook al zo, als je veel kauwgum had, had je ook veel vrienden. Senator Kennedy spreekt al over een soort Amerikaanse Economische Gemeenschap. U begrijpt natuurlijk wel dat de gemeenschap niet zo belangrijk is als het voordeel dat er uit zou komen. En als die lui daar kolen gaan stoken krijgen wij via de wind het schoorsteenvuil. De Senaat in Washington is nog lang niet overtuigd van de voordelen van het S.A.L.T. akkoord over kernwapens beperking.

- Met de Canadese dollar was het maar zo zo: 85.65 (U.S.) Wij doen beter in het aantal stakers, alleen in Quebec al zo'n honderduizend arbeiders.

- Nicaragua heeft een nieuwe regering. Het is nog te vroeg om de politieke richting van het inkomende Sandinista bewind te omschrijven. Ik ben geneigd om te denken dat het wel knap rood zal zijn. Generaal Somoza is inmiddels naar Florida verhuisd, waar hij waarschijnlijk niet van de bijstand zal hoeven te trekken.

- Twee supertankers kwamen in botsing bij het eiland Bonaire. De zee ziet er zwart van de viezigheid. Er wordt algemeen aangenomen dat een van de schepen op weg was met een lading olie naar Zuid Afrika, hetgeen toont dat met een beetje handigheid dat land het door de Verenigde Naties opgelegde olie-embargo aan de laars lapt.

- De President van India, Sanjiva Reddy, heeft een nieuwe kabinetsformateur benoemd. Het is de 76-jarige Charan Singh voorzitter van de boerenpartij.

- In Iran heeft Khomeini het gemengd zwemmen verboden, en dat herinnert me aan een situatie in een Nederlands dorp waar de pastoor ook een dergelijk besluit van de gemeenteraad had geëist. Het werd met algemene stemmen aangenomen. Toen de pastoor echter een week later het zwembad bezocht zwommen de jongens en meisjes rustig tezamen. "Weet je niet dat het gemengd zwemmen verboden is" vroeg de pastoor verontwaardigd aan de directeur van het zwembad. Waarop deze functionaris antwoordde: "mijnheer pastoor 't is niet gemengd, 't benne allemaal protestanten".

Carl D. Tuyl

had belangstelling getoond voor deze expeditie en zij begeleidde de Maisonneuve en Jeanne Mance, die op 36-jarige leeftijd de stichtster werd van het eerste ziekenhuis in Montreal (Ville Marie de Montreal). Zowel de Maisonneuve als Jeanne Mance waren geïnspireerd door artikelen in het tijdschrift *Relations*.

De vestiging van zendingsposten langs de St. Lawrence en haar zijrivieren — en de veiligheid van de bestaande missieposten — werd ernstig bedreigd door de Iroquois Indianen. Zij haatten de Hurons vanwege hun vriendschap met de Fransen en hadden het er op gezet de Huron Indianen te doden en zich hierbij niet alleen tot deze Indianen, maar ook tot de Fransen te bepalen. De Iroquois, bewapend door concurrerende Hoilandse handelslieden, vielen de reizende Hurons en Fransen aan, blokkeerden de Franse pelzenhandel, overvielen missieposten en doodden de zendelingen. Deze Indiaanse activiteiten bedreigden de toekomst van Nieuw Frankrijk, maar toen Lodewijk XIV in 1661 de 21-jarige leeftijd bereikte, verklaarde hij Quebec tot een koninklijke provincie. Maatregelen werden genomen voor de ontwikkeling van het gebied en legeraf-

delingen werden naar Quebec gezonden voor de bescherming van de nieuwe provincie.

Drie jaar daarvoor had Quebec al haar eerste bisschop, Francois de Laval, een 35-jarige edelman uit een militaire familie, die een religieuze carrière had gekozen. Hij werd benoemd tot apostolisch vicaris van Nieuw Frankrijk en titulair bisschop van Petraea. Onder leiding van Laval kon nu een systeem van parochies ontwikkeld worden.

Vier honderd officieren en soldaten die door Frankrijk naar Quebec gestuurd waren ter bescherming van de kolonie tegen Indiaanse overvallen besloten om niet naar Frankrijk terug te gaan. Zij kregen land toegewezen tussen Montreal en Quebec, langs de oevers van de St. Lawrence. Hun aanwezigheid heeft veel goed gedaan in die jaren. De mensen waren

namelijk nogal ontmoedigd door de aardbevingen die hier van februari tot de zomer van 1663 hadden plaats gehad en er heerste grote vrees voor de Indianen. Toen dat allemaal voorbij was begonnen steeds meer huwbare jonge mannen en vrouwen uit Frankrijk zich in Quebec te vestigen en de gemeenschappen die zich om de kerken begonnen te ontwikkelen werden centra voor het onderwijs, maatschappelijke activiteiten, voorlichting en burgerlijke stand.

In 1667 werd aan de parochiepriesters, op aandrang van de wilskrachtige bisschop, het recht van tienden (tithing) gegeven, hetgeen hen het recht gaf op een zes-en-twingste van de graanoogst in hun parochie. Daarmee werd de rol van de geestelijkheid, die gedurende een periode van meer dan 300 jaar karakteristiek is gebleven, duidelijk onderscheiden.

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Met ingang van 1 juli hebben zich enige wijzigingen in de werkloosheids- verzekering voorgedaan.

Nederlanders willen emigreren!

DE HOLLANDSE KRANT —

De belangstelling voor emigratie vanuit Nederland naar Canada, Australië of Nieuw Zeeland neemt nog steeds toe. Terwijl in het eerste kwartaal van 1978 'slechts' 2900 mensen bij het ministerie van Sociale Zaken om informatie vroegen over vertrek uit Nederland, bedroeg dit getal in de eerste drie maanden van dit jaar meer dan zes duizend personen.

Dit cijfer werd bekend gemaakt door de directeur Emigratie van het ministerie van Sociale Zaken in Den Haag, de heer J.L. Westhof. Deze heeft een bezoek van enkele weken aan Canada, Australië en Nieuw Zeeland gemaakt en werd onlangs in een aantal Canadese steden ontmoet door overheidspersoneel van Canada Manpower and Immigration, zowel als vertegenwoordigers van de Nederlands-Canadese gemeenschap.

Het is de heer Westhof tijdens zijn bezoek in Canada duidelijk geworden dat de Canadese regering wel belangstelling heeft voor Nederlanders die zich hier

Vervolg op pag. 12

**De mogelijkheid
bestaat dat deze
wijzigingen
ook u betreffen,
tenzij u gedurende
het vooraf-
gaande jaar
20 weken
hebt gewerkt.**

In December 1978 heeft het parlement het werkloosheidsverzekeringsprogramma gewijzigd. De veranderingen, die 1 Juli 1979 zijn ingegaan, houden in dat sommige mensen langer zullen moeten werken, voordat zij voor werkloosheidsverzekeringsuitkeringen in aanmerking kunnen komen.

**Hebt u in het
voorafgaande jaar
20 weken of langer gewerkt?**

Zo ja, dan heeft dit bericht op u

geen betrekking. Na een arbeidsperiode van 20 weken komt u in aanmerking voor de normale werkloosheidsverzekeringsuitkeringen, alsmede voor werkloosheidsverzekeringsuitkeringen in geval van ziekte en bevalling, en ook voor het bedrag dat bij het bereiken van de 65-jarige leeftijd wordt uitgekeerd.

**Werkt u voor het eerst,
of bent u opnieuw met
werken begonnen?**

Als u voor het eerst een baan hebt, of u bent opnieuw met werken begonnen na een periode van een jaar of langer, dan is het in het algemeen noodzakelijk 20 weken te werken, voordat u in aanmerking kunt komen voor werkloosheidsverzekeringsuitkeringen. Op deze regel van 20 weken bestaan enkele uitzonderingen, die van uw bezigheden tijdens deze periode afhangen.

**Het u in het voorafgaande jaar
werkloosheidsverzekeringsuit-
keringen ontvangen?**

Er zijn nieuwe regelingen, die mogelijk ook u betreffen als u in het voorafgaande jaar werkloosheidsverzekeringsuitkeringen hebt ontvangen — tenzij het werkloosheidscijfer in de streek waar u woont boven de 11.50/0 ligt. Om voor werkloosheidsverzekeringsuitkeringen in aanmerking te komen, zult u op zijn hoogst 20 weken moeten werken, onafhankelijk van het aantal weken dat u uitkeringen ontvangen hebt.

**Het Canadese werkloos-
heidsverzekeringsprogramma.**

**Wij werken samen
met mensen
die werken willen.**



Employment and
Immigration Canada

Honourable Ron Atkey
Minister

Emploi et
Immigration Canada

L'honorable Ron Atkey
Ministre

Canada

Nederlanders willen emigreren!

Vervolg van pag. 11
willen vestigen mits zij over ervaring beschikken en de nodige financiële middelen hebben zelf een bedrijf(je) op te zetten in een sector van het midden- en kleinbedrijf.
In totaal emigreerden er vorig jaar drie duizend mensen vanuit Nederland.
De Nederlandse regering

heeft weliswaar nog geen grootscheepse campagne ondernomen om emigratie verder te bevorderen, maar wel wordt een begin gemaakt met een nieuw immigratie-beleid dat de behoefte van buitenlanders om naar Nederland te komen zal moeten verminderen.
De Wetenschappelijke Raad

voor het Regeringsbeleid (W.R.R.) heeft onlangs aan de Nederlandse regering een rapport uitgebracht over de positie van de etnische minderheden en in dat rapport wordt grote aandacht besteed aan het immigratie probleem zoals Nederland dat kent.
De behoefte van werknemers uit het Middelandse Zeegebied om in Nederland te gaan werken, zo zegt het rapport

moet worden verminderd door de laag betaalde baantjes, die door Nederlanders niet worden gewenst, ook weer voor de Nederlander aantrekkelijk te maken, zoals door een betere honorering.
De regering wordt voorts aangeraden om zich bij voortdurende grondig te oriënteren omtrent mogelijke nieuwe migratiestromen, om te voorkomen dat Nederland onvoor-

bereid wordt 'overvallen'.
Ook wordt er in het rapport op gewezen dat veertig duizend Nederlanders in Zuid Afrika onder bepaalde omstandigheden (...) wel naar Nederland zullen willen gaan. Bovendien wordt het niet uitgesloten dat ook een groot deel van de meer dan twee miljoen Afrikaans sprekende Zuidafrikanen de wijk zal willen nemen naar Nederland.

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NAZOMER/VROEGE HERFST BESPARINGEN? ZEKER!

En zoals u weet, is er geen betere tijd om naar Holland terug te gaan.

Herinnert U zich, hoe prettig Holland kan zijn in de nazomer en in de vroege herfst? Het is een volmaakte tijd om met uw familie en vrienden samen te zijn. Het weer is zonnig en aangenaam, en de toeristen massa's zijn vertrokken.

Bovendien, met naseizoenreducties op onze beste aanbieding, het Charter Class tarief, maakt de KLM het U gemakkelijker dan ooit om in dit jaargetijde naar Amsterdam te reizen. Vanaf 6 Augustus kunt u tot \$ 60 besparen en daarboven nog eens \$ 10 vanaf 16 September, afhankelijk van de datum van Uw terugkomst.

Ga eens na, welke besparingen er met het CCF tarief mogelijk zijn. Het gehele jaar door kunt U geld besparen met deze zeer laag gestelde tarieven, maar vooral in de nazomer en in de vroege herfst. En denk er aan, dat deze tarieven de grootste keuze in vertrek — en terugkomst datums bieden. Met een charter, bijvoorbeeld, kunt u slechts eens per week vertrekken. Met KLM en CP Air kunt u kiezen uit 6 tot 7 vertrektijden per week. Met onze nieuwe, enkele reis tarieven (retour combinaties zijn noodzakelijk, zie schema) bent u vrij juist die dag te kiezen waarop U wilt vertrekken, en de dag waarop U, binnen 7 tot 180 dagen, wilt terugkeren. Een charter geeft dit soort vakantie-vrijheid en flexibiliteit eenvoudig niet.

Er zijn nog meer voordelen. Bij ons vliegen Uw kinderen onder de 2 jaar gratis mee, onder de 12 jaar met 20% korting op het CCF tarief of 50% korting op het excursie tarief, al naar gelang wat het voordeligst is.

KLM'S lagere naseizoen Charter Class tarieven naar Amsterdam. Nu, meer dan ooit tevoren, is dit Uw beste keuze om naar Holland terug te gaan. Iedere reisagent zal graag de details van de reisvoorbereiding met U bespreken, en U helpen met de formaliteiten.

CHARTER CLASS TARIEVEN			
Denk er aan, dat U de enkele reis prijzen voor heen — en terugreis bij elkaar moet optellen voor de retour tarieven.			
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16 september-12 december	202	3 september-14 oktober	212
13 december-23 december	237	15 oktober-25 december	202
24 december-14 mei	202	26 december-6 januari	237
		7 januari-14 mei	202


De betrouwbare luchtvaart maatschappij van Holland

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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Natuurlijk zijn er grote verschillen en iemand, die een dure studie achter de rug heeft, kan meer beloning vragen, maar het werk wordt samen gedaan: chef en arbeider. Allebei goede beloning, dan is ieder tevreden. Is het een wonder dat de arbeiders in opstand komen en trachten een woord mee te spreken in de Kamer? Ze hebben het volste recht daartoe en misschien bereiken ze nog eens, dat ze aangesteld worden. Ze hebben zelf een monster opgeroepen, dat we ook zelf te bestrijden zullen hebben. Ik blijf echter wel van mening, dat een gestudeerd, bekwaam chef, die een zware verantwoording draagt voor een bedrijf, meer moet verdienen dan een man, die alleen de kruiwagen duwt, maar alles moet leefbaar zijn."

Het is een belangrijk onderwerp, dat ze bespreken. De eerste flitsen van een speciale loopbaan voor Frits: het strijden voor een beginsel en dit met vele richtingen en stromingen.

Samen — dan kan men bouwen, dan is er tevredenheid, voor zover de mens tevreden is. Een redelijk mens is dit.

Tegelijk is het een meer en meer duidelijk worden, dat het arbeidsterrein zich vergroot voor de meester: de consequenties van het pionieren. Hij ziet de groei steeds voortgaan; het is een gaan en komen, maar het voornaamste is, dat het zwoegen, het alleen werken, het moeizaam alleen zijn zonder geestesgenoten, voorbij is en medewerkers zich om hem heen scharen, die zijn werk overnemen en voortzetten, zodat hij met zijn streven naar voortbouw van het leven en christendom daar meer tijd voor krijgt.

De heer Van Geelen's gezondheids-toestand laat geen onderwijzerschap meer toe; hij trekt zich terug maar blijft muzikaal aan de Heide verbonden. De heer Van Zweden is opgevolgd door de heer Gebhardt, maar deze houdt het slechts een jaar vol, om dan opgevolgd te worden door de heer Gutteling, die zich hier reeds heeft gevestigd en nu een volle benoeming ontvangt.

Het is opvallend, dat de jeugd zich steeds meer afkeert van het polderwerkers-milieu; de invloed van de school is onmiskenbaar, zij zien het verschil tussen de huiselijke sfeer in de keten en kroegen, het altijd ruzie zoeken en tieren van hun ouders en daar tegenover de evenwichtige houding en de rustige zekerheid van de meester en de zachtheid van de juffrouw van de meester. Daarbij komt de niet te onderschatten invloed van de middenstanders en handelsmensen, die zich hier vestigen.

De Zondagsschool heeft in Jo Sluiters een vaste medewerker gevonden; hij besteedt zijn vrije tijd aan de Heide, want ook de jongensclubs leidt hij en voorts is het sinds kort gewoonte, bij ziekte of afwezigheid van de meester of de heer Gutteling of de heer Wesseldijk, dat Jo de preekstoel opgaat en een goede inleiding houdt, vaak gevolgd door een reeks van vragen, die een geanimeerde discussie leveren.

Het is, als voelen velen dat Jo één der velen is, die de praktijk van het leven kennen: hij is immers timmerman van zijn vak dus geen dominee, waarvan men meestal denkt, dat de praktijk van het leven hem is voorbijgegaan. Als de jeugd tegen Jo zegt: "Gemakkelijk praten, jij! Je moest elke dag eens werken tussen die lui aan de kant of bij de haven; vloeken en bulderen van de lach als je met de Bijbel aankomt..."

Dan is het kalme antwoord van Jo: "Ik

maak dit ook elke dag op mijn werk mee."

De naaikrans voor meisjes, die mijnheer Van Zweden enkele jaren geleden oprichtte, gaat een grote bloei tegemoet; de meisjes komen elke week een avond bij elkaar en naaien onderkleding, lakens en slopen voor de armen. Het wordt een doel van deze vereniging, met kerstfeest de gemaakte stukken uit te delen; een werk dat in stilte is verricht heeft daardoor een groot aandeel in het Kerstfeest vieren; niet alleen in woorden preken, maar ook de werken laten zien: de naaste helpen. Het christendom is immers de enige godsdienst in de gehele wereld, die gebiedt, ook om de naaste te denken!

Maar rijker dan ooit voelen de meester en zijn vrouw zich, als op een-en-twintig-October hun eerste kleinzoon wordt geboren: Pieter Jelle Nauta; als zij in Tivoli hun dochter Heinemleke zien als de in-gelukkige moeder en hun schoonzoon Jelle Pieter Nauta als de blij-dankbare vader, kunnen zij nauwelijks woorden vinden voor zoveel vreugde —

In Tivoli, het kerkgebouw, dat zoveel voor hen allen betekent, wordt het kind gedoopt en er komen werelden van het verleden en de toekomst los in de geest van de meester als hij zijn kinderen voor het doopvont ziet staan met hun zoon: "Pieter Jelle Nauta, ik doop u in de Naam des Vaders en des Zoons en des Heiligen Geestes —"

Hoe vast verankerd is het geloof, juist door alle stormen heen — "God zal Zijn waarheid nimmer krenken, maar eeuwig Zijn verbond gedenken —" Het is, als zien de meester en zijn vrouw, dat dit kind zal opgroeien in de lijn der geslachten van het verbond, hoe ook zijn naam is opgetekend in het boek van Gods kinderen en ook hij een taak heeft te vervullen op de Heide en Velsen.

"Er zijn zoveel lichtpunten," zegt de meester tegen zijn vrouw, als ze naar huis terugkeren, "hoe zouden wij ooit moedeloos kunnen zijn..."

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De bewoners van de Heide, IJmuiden en Velsen staan er weer: op de kanaaldijk, want het kanaal laat een groots gebeuren zien: de eerste IJmuiden stoomtrawler van rederij Groen vaart door het kanaal.

"Meester, kijk es!" roepen de jongens, die de meester hebben gezien en op hem afkomen: Wat een schoorsteen! Ziet u dat er IJM. 75 op staat en ze hebben het schip "Betsie" genoemd."

"Betsie" is door de firma Groen overgedoopt van HD 348, want Den Helder heeft plaats moeten maken voor IJmuiden. Ieder is trots het schip te zien varen door het kanaal; grote wolken stoom uit de lange dunne schoorsteen "Honderd-een-en-zeventig register bruto ton," zeggen de kenners die hun witstenen pijp in de mond ook grote rookpijpen doen uitblazen: "die trollers gaan 't wel doen."

"Trawler," verbetert een jong in feilloze Engelse uitspraak omdat hij de lessen volgt op de Normaalschool, maar de visser ziet hem meewarig aan:

"Troller," zegt hij onverstaanbaar, ik zeg: die trollers zijn een goeie uitvinding."

"Wat is het eigenlijk?" waagt een vrouw te vragen.

"Trollers zijn schepen die gaan vissen met een zakvormig net," verklaart de visser, "dat slaapt over de bojem van de zee, begrijp je? Nou, daar vang je veel meer vis mee en eerst kunnen ze 't niet, maar nou inen wel en nou zie je 't voor

je elge oge, dat "Betsie" goeie besommingen kan maken. Je zei 't nog beleve, dat IJmuiden een trollerhaven wordt, want 't benne stevige schepe en ze blijve een veertien daag op zee zelfs met slecht weer blijve ze op zee en ik denk, dat "Betsie" veel schol en tong zal vange."

"Ik denk, dat de Engelsen nou wel een toontje lager gaan zingen," zegt een andere toeschouwer, "wat hebben die 't altijd hoog in de bol, da's altijd meteen maar vechte en drinke en ons afkamme en hun trollers zijn de beste, zegge ze dan."

De ander grijnst veelbelovend. "Ze zulle wel gauw ophoue met hun zellvissersschepen aan ons te verkope, hun smekkes moeten we niet meer, veuls te langzaam, man!"

De ander knikt, pruimt hevig. "Ik het gehoord, datte ze de zellsmekkes om gaan bouwe tot haringloggers."

De visser snuift minachtend. "Allemaal verlies, ze benne besjokke".

"Wat denk je van de krimpvis? Zal die 't houwe?"

"Niks daarvan" De visser ziet de Betsie" wegvaren, de breeveertien op: "De trollers varen ijsvis, da's beter dan krimpvis. IJmuiden het de kolder in z'n kop, ze gaan met springe omhoog wat ik je zeg en je zelt zien wat er gaat 'beure an handel, as straks de visserhaven er is en de vishal en het Rijk de afslag in handen het. En nou die Groen ook bezig is: hou die in de gate! Die gaat trollers in de vaart bringe, waar ze iedere schipper voor kennen krijgje, hoor je! Elke schipper legt op z'n knieë straks om daarmee te kenne ultvare."

De ander schudt bedachtzaam zijn ruige hoofd met de zwarte muts. "Wat denk je van de vis? Die mot 't doen en ik verzeker je, dat de mensen 't liefst verse vis hebbe, rood an de graat, nou die komt van de trollers niet! Die vare tien tot veertien dagen, hoe hou ze de vis dan vers?"

"Ze hebben toch bunnen!" mengt een andere visser zich erbij, "de krimpvis houdt 't wel — niks gedaan dat ijs. IJs smelt, weg verse vis."

De eerste visser ziet hem aan als is hij een stadsmens die mee wil praten; natuurlijk iemand van het land, die hier is komen wonen en denkt dattie IJmuidenaar is.

"Hoor es fader, je mot mijn niks vertelle over de visserij. Trollers gaan met ijs varen en dan blijft de vis vers en daarmee uit."

"Maar ik hou 't bij de kustvisserij," houdt de nieuveling halsstarrig vol "ik vind de verse vis 't lekkerste."

Het gepraat houdt op, ieder weet zijn eigen mening te zijn als de enige juiste. Vis moet vers zijn, zo uit zee op de spetterende olie of tien dagen in het ijs — wat is het beste?

De besomming is het voornaamste, dat doet de winst stijgen en daarom gaan de trawlers de zee op. IJsfabrieken moeten er komen, men bouwt reeds ijskelders en als het in de winter niet voldoende vriest, waar elke visser om bidt, dan gaat men ijsrijden, hakt ijs uit sloten en vaarten om dit met paard en wagen naar de ijskelders te brengen. Is het een beroerde kwakkelwinter dan haalt men ijs uit Noorwegen, maar dit kost geld.

Soms denkt de meester, dat IJmuiden overstag dreigt te gaan; er komt een hang naar geld, veel geld. Daar is op zichzelf niets tegen, maar het zou zo plezierig zijn als men dit geld ook eens wilde uitgeven voor de Heide, iets wat men nauwelijks doet. De Heide — iedere IJmuidenaar ziet vanuit zijn ooghoek nijdig, hoe de Heide niet wil verdwijnen en de toon, waarop zij zeggen: "De Heide" is onnavolgbaar.

De Heide ondergaat het; soms gruiwend omdat onmiskenbaar hier de groei komt. Ze hebben maar even naar de overzijde van het kanaal te zien en weten, dat daar iets groots staat te gebeuren. In de eerste plaats komt daar officieel "De Ballastmaatschappij", want de heer Zurmühlen doet zijn gehele afzanderij over aan de firma Moorman, die grootse plannen heeft en zich als maatschappij wil vestigen om voortaan alle zandvervoer te leveren en te organiseren voor de verre omgeving. Amsterdam en de Zaanstreek met alle polders blijven hun leven lang gillen om zand en hier is zand in overvloed.

De Heide ziet daar een goede broodwinning in: dit is vast werk voor hen en dat willen ze.

Dan heeft de ondernemende, machtige heer Schmidt van Gelder inderdaad zijn handelsoog wat afgewend van Wormerveer waar zijn Papierfabriek staat om datzelfde oog te wenden naar de noordoever van het Noordzeekanaal. Het is een schitterende verbinding voor de schepen, die hout aanvoeren uit Noorwegen en Zweden; als hij daar en Papierfabriek laat bouwen...

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NOTES OF THANKS

HAAGEN: We wish to express our sincere thanks to our children and grandchildren, relatives and friends who remembered us on our 45th Wedding Anniversary. Thank you for the many cards, gifts and flowers. We thank God above all for his blessings and care. "Blessed be the tie that binds our hearts..."

Mrs. and Mrs. Jack Haagen, 5406 Paton Drive, Delta, B.C. V4K 2G3.

STRAMPEL: For the many tokens of love and friendship that made our 35th Wedding Anniversary such a happy and joyful event, we say, a heartfelt thank you to our children, grandchildren, relatives, and friends. And above all we thank God for his protecting care and for giving us so many years together; and we pray for his guidance in the years to come. Mr. and Mrs. J. Strampel, R.R. 1, Elmvale, Ont.

VERHEUL: During the recent passing away of their dear wife and mother, Lenny Joan Verheul, the family experienced much strength and Christian fellowship from friends and neighbours alike for which they wish to express their sincere thanks. The Verheul family

WOLTERS: We wish to express our sincere thanks to our children, grandchildren, relatives and friends who helped make our 50th Wedding Anniversary such a wonderful one. Thank you for all the cards, flowers, and best wishes. Above all, we thank our Lord who has blessed us greatly over the years and we pray for his guidance in the years to come. Mr. and Mrs. B. Wolters, Old Koksilah Rd., R.R. 1, Cowichan Station, B.C. V0R 1P0.

BIRTHS

DE RAAF: With joy and thankfulness to the Lord, we wish to announce the birth of our third son, COLIN DAVID, born June 20, 1979, to Lawrence and Brenda. A brother for Kevin, Denise and Shawn. 24 Solva Dr. Nepean, Ont. K2H 5R5.

HEIDBUURT: The Lord the giver of life, has once again graciously blessed Allan and Joanne (nee Tigchelaar) with the birth of a son. We named him JASON MARK. He was born on Tuesday, July 17, 1979, weighing 9 lbs. 6½ oz. He is joyfully welcomed by: Jeff, Karen, Scott and Brad. We are all very thankful for his safe arrival. R.R. 1, Waterdown, Ont. L0R 2H0.

HUIZINGA: "Give thanks to the Lord for he is good, to him who alone does great wonders. His love endures forever" Ps. 136:1,4. We praise God for entrusting to our care a healthy baby boy on July 23, 1979, whom we have named, JEREMY EDWARD. A little brother for Michael, Kenneth, Kimberlie and Cheryl. Henry and Margaret Huizinga, R.R. 3, Wainfleet, Ont. L0S 1V0.

BIRTHS

LENOS: John and Beverly thank God for giving them a daughter, SANDY MELISSA, born July 5, 1979, a sister for Shawn. Second grandchild for Mr. and Mrs. Nick Lenos, Waterford and fourth grandchild for Mr. and Mrs. Fred Golding, Waterford. Sandy is the 52nd great-grandchild for Mr. Jan Lenos, Waterford. He is blessed with having the joy that he now has 100 great-grandchildren and grandchildren altogether. R.R. 3, Waterford, Ont. N0E 1Y0.

SJAARDA: With thanks to our Lord, we are happy to announce the birth of our fifth child, YVONNE RENEE, born on July 6, 1979. A sister for Barbara, Anthony, Karen, and Terence. 30th grandchild for Mr. and Mrs. U. Sjaarda, St. Ann's and 7th grandchild for Mr. and Mrs. J. Kuipery, St. Catharines. Pierre and Martha Sjaarda, R.R. 2, St. Ann's, Ont.

TENSEN: Praise Yahweh! He has done marvellous things! With thankfulness we, Henry and Annette Tensen, announce the birth of our first child, NICOLAS JACOB, born on July 3, 1979. He is the first grandchild for Mr. and Mrs. H. Dekker of Strathroy and the twelfth grandchild for Mr. and Mrs. J. Tensen of St. Thomas.

VAN MEPELEN SCHEPPINK: With thanks to God, the creator of life, we would like to announce the birth of our first baby, TIMOTHY MARK, born July 11, 1979, at 2:34 a.m. He weighed 7 lbs. 7 oz. Third grandchild for Mr. and Mrs. Jake Van Meppelen Scheppink and first grandchild for Mr. and Mrs. Bas Groeneweg, Jr. Jake and Jacqui Van Meppelen Scheppink, 338 Wellington St., St. Thomas, Ont. N5R 2T3.

VISSE: We, Cor and Diane, thank God for enriching our lives with the birth of a son, DAVID THEODORE, born July 9, 1979. A little brother for Michael, Brian, Angela, Matthew. He is the 12th grandchild for Mr. and Mrs. Flantua, Dundas, Ont. and the 26th grandchild for Mrs. S. Visser, Burlington, Ont. R.R. 1, Hagersville, Ont. N0A 1H0.

MARRIAGES

BENNIK-DE KLERK: Mr. and Mrs. J. Bennik, of Rimbey, Alta. and Mr. and Mrs. H. de Klerk of Calgary, Alta., are happy to announce the forthcoming marriage of their children, AUDREY ANN and PETER JAN. The wedding ceremony will take place on Friday, August 17, 1979, at 2 p.m. in the First Chr. Ref. Church, Lacombe, D.V. Rev. G.J. Heersink officiating. Future address: 1804 Home Road, N.W., Calgary, Alta. T3B 1H1.

DYKSTRA-JASPERS: Mr. and Mrs. John Dykstra and Mr. and Mrs. Herman Jaspers are pleased to announce the forthcoming marriage of their children, THERESA JOAN and FREDERICK FRITZ. The wedding ceremony will take place, the Lord willing, on Friday, August 3, 1979, at 1:30 p.m. in the First Chr. Ref. Church of Thunder Bay. Rev. J. Nutma officiating. Future address: R.R. 3, Thunder Bay, Ont. P7C 4V2.

KLUNGE-KNIP: Mr. and Mrs. Harry Klunge of Hensall, Ont., are pleased to announce the forthcoming marriage of their daughter, AILEEN to FRED KNIP, son of Mr. and Mrs. Harry Knip of Lucan, Ont. This celebration of love will take place on Friday, August 10, 1979, at 6 p.m. in the Chr. Ref. Church, Exeter, Ont. Rev. C. Bishop officiating. Future address: R.R. 2, Lucan, Ont.

MARRIAGES

BILLINGHAM-DE VOOGD: Grateful to the Lord, Mr. and Mrs. Cornelis de Voogd are happy to announce the marriage of their son STAN to KATHERINE, daughter of Dr. and Mrs. William Billingham of Syracuse, New York. The wedding ceremony will take place, D.V., on Saturday, August 4, 1979, at 2:00 p.m., in the First Presbyterian Church of Syracuse, N.Y. Rev. R. Lee officiating. Future address: c/o Inter American School, Apartado 24, Quezaltenango Guatemala, Central America.

LEENSTRA-BUIT: Mr. and Mrs. Simon Leenstra, are happy to announce the forthcoming marriage of their daughter, DOROTHY to HARVEY, son of Mr. and Mrs. John Buit. The wedding ceremony will take place, D.V., on Saturday, August 11, 1979, at 11 a.m. in the First Chr. Ref. Church of Lacombe, Alta. Rev. G. Heersink of Lacombe officiating. Future address: R.R. 1, Blackfalds, Alta. T0M 0Y0.

MIEDEMA-VAN BENTHEM: Believing that the Lord has brought them together to begin a new life of loving and serving the Lord unitedly; Mr. and Mrs. Lloyd Miedema of Waterford, Ont. are happy to announce the forthcoming marriage of their daughter, MARY TERESA to RALPH JOHN, son of Mr. and Mrs. Albert Van Benthem of Hagersville, Ont. The ceremony will take place, D.V., on Friday, August 31, 1979, at 7:00 p.m., in the Ebenezer Chr. Ref. Church, Jarvis, Ont. Rev. Ralph Fluit officiating. Future address: Erle St. North, Fisherville, Ont.

RUSTENBURG-SNIPPE: Mr. and Mrs. Peter Rustenburg of Grimsby, and Mr. and Mrs. John Snippe of Sarnia, are pleased to announce the forthcoming marriage of their children, WILMA and JOHN. The ceremony will take place, the Lord willing, on Saturday, August 11, 1979, at 3:30 p.m., in the Mountainview Chr. Ref. Church, Grimsby, Ont. Rev. J. Van Weelden officiating.

SANKEY-HELLINGA: Mr. and Mrs. Peter Sankey of Chandler, Minn. U.S.A., and Mr. and Mrs. Art Tilma (nee Hellinga) of Smokey Lake, Alberta, are pleased to announce the marriage of their children, CARMEN SANKEY to DICK HELLINGA. The wedding ceremony will take place, the Lord willing, on Thursday, August 2, 1979, at six o'clock in the Chandler Ref. Church, Chandler, Minn. Pastor Bob Zommermand officiating. Future address: #206 10729-108 St., Edmonton, Alta. T5H 3A4.

TAYLOR-GEERTSMA: Mr. and Mrs. John Taylor of Ponoka, Alberta, are happy to announce the forthcoming marriage of their daughter, EVELYN to JACK, son of Mr. and Mrs. Lambertus Geertsma of Bawlf, Alberta. The wedding ceremony will take place, the Lord willing, on Saturday, July 28, 1979, at 4 p.m., in the Ponoka United Church with the Rev. Evans officiating. Future address: Box 2065, Ponoka, Alberta.

THALEN-NYMEYER: Mr. and Mrs. Jacob Thalen of Listowel, Ont. and Mr. and Mrs. John T. Nymeyer of Alma, Ont., are pleased to announce the forthcoming marriage of their children, PHYLLIS and JOHN. The ceremony will take place, D.V., on August 10, 1979, at 7:30 p.m. in the Bethel Chr. Ref. Church of Listowel, Ont. Rev. Harry Van Dyken officiating. Future address: R.R. 2, Alma, Ont. N0B 1A0.

MARRIAGES

VANDALEN-ROWAAN: With joy and thanks to God, we CATHERINE CORNELIA and JAMES EDWARD along with our parents, Mr. and Mrs. Peter Vandalen of Grimsby, Ont. and Mr. and Mrs. Clarence H. Rowaan of Caistor Centre, Ont., are pleased to announce our union in marriage, the Lord willing, on Friday, August 10, at 7 p.m. in the Chr. Ref. Church of Smithville, Ont. Rev. Peter Ravensbergen officiating. Future address: 402 Elizabeth St., Apt. 6, Grimsby, Ont. L3M 3K8.

VANDEN BROEKE-VANDER LEEST: Mr. and Mrs. Joe Van den Broeke, R.R. 1, Murillo, Ont. are pleased to announce the forthcoming marriage of their daughter, ANNETTE RITA to HENRY JACK, son of Mr. and Mrs. Alje Van der Leest, R.R. 2, Acton, Ont. The wedding will take place on August 24, 1979, at 2 p.m., in the First Chr. Ref. Church of Thunder Bay, Ont. Rev. J. Nutma officiating. Future address: R.R. 5, Thunder Bay, Ont. P7C 5M9.

VAN WELY-SCHAAFSMA: Believing that the Lord has brought them together, Mr. and Mrs. Wm. van Wely, of Grimsby, Ont., are happy to announce the forthcoming marriage of their daughter, SUSAN to MR. ART SCHAAFSMA, son of Rev. and Mrs. A.W. Schaafsma, of Victoria, B.C. The wedding will take place, D.V., on Saturday, August 18, 1979, at 2:30 p.m., in the Mountainview Chr. Ref. Church of Grimsby. Rev. A.W. Schaafsma officiating. Future address: 2 Edith Court, Apt. 306, Waterdown, Ont. L0R 2H0.

ANNIVERSARIES

1929 1979
 Apeldoorn Wallaceburg
 The Netherlands Ontario
 Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy. Ps. 33:18
 With thankfulness and joy to the Lord, we celebrated the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

MR. & MRS. GEORGE D. ANTUMA
 (nee De Haas)
 on Monday July 30, 1979.
 Maryke & Francis James
 Siemon & Wilma Antuma
 Jean & Jeff Coolen
 Driek & Louis Frak
 Peter & Inske Antuma
 George & Jean Antuma
 Fred & Mary Antuma
 Marty & Keith Koke
 Els & Albert van Schubert
 33 grandchildren and 2 great-grandchildren.
 Home address: 523 Agnes Street, Wallaceburg, Ont. N8A 3W5.

1954 1979
 Brantford St. George
 Ontario Ontario
 "O magnify the Lord with me, and let us exalt his name together" Psalm 34:3.

It is with great joy in our hearts and thankful praise to our Lord, that on August 25, we hope to celebrate the 25th Wedding Anniversary of our parents,

NICK and ANNE
DEKONING (nee Hoekman)

We pray that God will continue to bless them and keep them in his loving care for many more years to come.

With much love from their children: Nick & Wilma Dekoning — Quebec
 Anne & Allan Wildeman — future: Papua, New Guinea

Ron — home
 Joyce — home
 Bill — home
 Home address: R.R. 2, St. George, Ont. N0E 1N0.

ANNIVERSARIES

De Lier St. Catharines
 1934 August 1 1979
 With joy and thanksgiving to God, we wish to congratulate our parents and grandparents,

JOHN DE RAAF and
AAFJE DE RAAF (nee Van Roon)

on the occasion of their 45th Wedding Anniversary. We pray that God will continue to bless you with many more years together.

John & Henny De Raaf; Kimberly, Pamela — Ashburn, Ont.
 Clarence & Beverly De Raaf; Carolyn, Jim, John — Belleville, Ont.
 Lawrence & Brenda De Raaf; Kevin, Denise, Shawn, Colin — Nepean, Ont.

Arie & Sharon De Raaf; Rodney, Jeffrey — Frankford, Ont.

Neil & Carol De Raaf; Tracey, Vickey — St. Catharines, Ont.
 Ann & Wally — Oakville, Ont.

Suzan & Joe Van der veer — Bowmanville, Ont.

1954 August 13 1979
 With joy and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our parents,

SAM and JANNY
ELZINGA (nee Kerssies)

Anita
 Simon
 Barbara
 Harold
 Sylvia
 Open House: August 11, from 2 p.m. to 5 p.m. at 1034 French's Rd., Mt. Hope, Ont.

Kourleker a/d Rijn Cavan
 1939 1979
 With thanks to the Lord, we celebrated with our parents,

KLAAS & JAAN
HAMERSMA (nee Verburg)

their 40th Wedding Anniversary on July 28, 1979.

Robert Hamersma
 Paul & Mary De Bruyn
 Weit & Lynda Hamersma
 Hage & Judy Hamersma
 Arthur & Jane Stelpstra
 Home address: R.R. 3, Cavan, Ont. L0A 1C0.

Sint Anna Parochie Niagara Falls
 1954 1979
 "I will make thee a great nation and I will bless thee, and make thy name great, and thou shalt be a blessing" Gen. 12:2.

On August 5, 1979, the Lord willing, we hope to celebrate with our parents their 25th Wedding Anniversary.

HENRY and TILLY
HOEKSTRA (nee Dykstra)

We pray that the Lord will continue to guide and bless Dad and Mom and keep them in his care for each other and for us in the years to come.

From your loving children:
 Dorothy
 Wendy & Mark
 Betty
 Jeff

Joanne

Open House will be held on Saturday, August 4, 1979, from 7:00 to 10:00 p.m. at the Rehoboth Chr. Ref. Church in Niagara Falls.

1919 1979
 Alphen a/d Rijn Brampton
 John 2:2 "And both Jesus was called, and his disciples, to the marriage."

With thankful hearts to God, we are happy that we may celebrate on August 18, 1979, the Lord willing, the 60th Wedding Anniversary of our parents and grandparents,

WILLEM and JANSJE
VAN RYN (nee LeClerq)

Tom & Agnes; Sandra, William
 Koes & Adrie; Janet, Joanne
 Open house will be from 7:30-10:00 p.m., August 18, 1979, at the Trinity Tower, corner of Steeles and McLaughlin Rd. in Brampton. Congratulations only.

Classified Advertising

ANNIVERSARIES

1929 1979
Huizum Lobo
On August 14, 1979, the Lord willing, we hope to celebrate with our parents and grandparents,
GEZIENUS KOK and
HINKE KOK (nee Postma)

their 50th Wedding Anniversary. We thank God for everything he has given us in them, and pray that he will continue to bless them. Harry & Frances — London John & Liz — London Ralph & Annie — Mount Brydges Eli & Ann — Coldstream Ron & Hilda — Lobo Wendy — London Jerry & Barb — Melbourne and eighteen grandchildren. Friends are invited to celebrate this happy occasion with them at an open house to be held on August 4, 1979, from 7-9 p.m., at the New Canadian Hall, York St., Strathroy, Ont. Best wishes only. Home address: R.R. 4, Komoka N0L 1R0.

On August 10, 1979, D.V., we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

CORNELIS VERMEER and
TRINETTE VERMEER

We thank the Lord for the many blessings in their lives together and pray for his continued guidance in the years to come. Their thankful children:
Piet & Annie Boekestyn — DeLier, Holland
Bill & Mary Vermeer — Grimsby, Ont.
John & Shirley Bergshoeff — Grimsby, Ont.
Ben & Bertha Vermeer — Dunville, Ont.
Abe & Liz Vermeer — Beamsville, Ont.
Dick & Mary Vermeer — Grimsby, Ont.
Joe & Janette Schaafsma — Victoria, B.C.
John & Helen Vermeer — Ancastor, Ont.
32 grandchildren and 1 great-grandchild.
Open house at the John Knox School Gym #8 Highway, Fruitland, from 8-10 p.m.
Home address: 85 Livingston Ave., Apt. 221, Grimsby, Ont. L3M 3X8.

1939 1979
Heeg Bowmanville
Proverbs 15:6a
"In the house of the righteous there is much treasure."

With joy and thanksgiving to our Lord, we hope to celebrate on August 10, 1979, D.V., the 40th Wedding Anniversary of our dear parents and grandparents,

MARTIN and ELIZABETH
VAN DIJK (nee Schilstra)

It is our prayer that God will continue to bless and keep them in his care for each other and for us in the years ahead.

With love:
Jim & Grace; Jan, Jim, Jon, Julie, Joni — South Lyon, Mich.

George & Ann; Laurie, Martin — Bowmanville

Florence & Frank Brink; Susan, Lisa, Mark, Sherri — Kentville, N.S.

Hilda & George Feddema; Elizabeth, Tom, Martin, Chris — Bowmanville

Margaret & Gerry TenBrink; Reuben — Cornwall
Martin & Hattie; James, Bethany — Brantford

JoAnne & Julius de Jager; Joanna — Grand Rapids, Mich.

John — Dordt College, Iowa
Open house will be held on August 10, 1979, 7:30 to 10 p.m., at the Maranatha Chr. Ref. Church.
Home address: R.R. 4, Bowmanville, Ont. L1C 3K5.

ANNIVERSARIES

1954 August 13 1979
Sleen Walton
Luke 9:62
It is with joy in our hearts and thanksgiving to our Lord, that on August 13, we hope to celebrate the 25th Wedding Anniversary of our parents,

FRANK and COBY
REININK (nee Hindriks)

We pray for God's continued blessing for them in the years to come.

Kor & Hilda; Frank — Brussels, Ont.

William & Rita; Andrea — Walton, Ont.

Fred — Dundas, Ont.

Jenny & Henry Vos (boy friend) — Dundas, Ont.

Elizabeth

Bert

Henrietta

Home address: R.R. 4, Walton, Ont. N0K 1Z0.

1954 1979
Toronto Guelph
On August 14, 1979, the Lord willing, we hope to celebrate with our parents,

ONNE and BETTY
SNIP (nee Wijma)

their 25th Wedding Anniversary. We pray that the Lord shines his light upon them in the years to come.

With love, their children:

Ina

Alice & Chris

Wendy & Ralph

Michele

Catherine

Christine

and grandson Shawn

Open house on August 19, 1979, 2-5 p.m. at the home of Mr. and Mrs. Ralph Oskam, R.R. 2, Guelph. For directions phone 823-1672 or 836-7059.

Home address: 213 Speedvale Ave. E., Guelph, Ont. N1E 1M6.

1954 1979
St. Catharines, Ont.
July 24

The Lord willing, we celebrated with our parents,

TOM and RIET
VALSTAR

their 25th Wedding Anniversary. Their thankful children are:

Joyce

Gord & Wilma

Shirley

Mike & Joanne Visser

R.R. 5, Scott Street E., Niagara-on-the-Lake, Ont.

BIRTHDAYS

Op 5 augustus, 1979 hoopt
FREERK HOLMAN

uit Gerkesklooster — Stroobos zijn 80ste verjaardag te vieren bij zijn kinderen. Er is gelegenheid om hem en zijn vrouw LOLKJE, te feliciteren gedurende de gehele dag op 11 augustus, 1979, in Mount Brydges, Ont., 20 Railway St. S. Tel: 1-519-264-1471.

OBITUARIES

Na een korte hevige ziekte nam de Here op 2 juli tot zich in vol vertrouwen in zijn Heer en Helland, onze geliefde zwager en oom

JACOB HALMA

op de leeftijd van 66 jaar.

Geliefde echtgenoot van Jeltje Beerda.

2 Cor. 5:1.

Anna Boersma-Beerda — Harkema, Friesland

Teatske de Jager-Beerda & Taeka de Jager — Lethbridge, Alta.

Aaltje Stienstra-Beerda & Minnie Stienstra — Oenkerk, Friesland en neven en nichten.

OBITUARIES

The consistory and congregation extend their deepest Christian sympathy to Mrs. Jacob Halma and family in the passing from this life of their husband and father,

JACOB

who was and has been an elder in our church for many years.

May the God of grace, whose wisdom passes all understanding, comfort them.

Rev. J. Corvers, president
G. Bekkering, clerk

Heden nam de Here tot zich, voor ons nog onverwachts, onze lieve vader en opa

GERRIT JAN MAAS

In de ouderdom van bijna 87 jaar. Sinds 1978 weduwnaar van E. Ribberink.

M. Maas & N. Maas-van den Berg — Woodbridge (Can.)

J. Bruins-Maas & G. Bruins — Dedemsvaart

A. de Koning-Maas & D. de Koning — Vleuten

G.J. Otter-Maas & J. Otter — Bloomfield (Can.)

G. Kusters-Maas & G. Kusters — Hulzen

A. Maas & G. Maas-Snijders — Dedemsvaart

Klein-en-achter-kleinkinderen.

Psalm 103:13-18

Dedemsvaart, 20 juni, 1979

Hulze "Avondlicht", Molstraat 20

On Saturday, July 14, 1979, it pleased the Lord to call home our very dear friend,

LENNY VERHEUL

Beloved wife of Richard.

We thank our Lord for her courage and her concern for others, as a constant inspiration to all of us.

May our risen Saviour comfort and strengthen Richard, their children, and other relatives.

Fie & Cor Dekker

Eve & Karel Fleurke

Nell & Peter Lenters

Dorothy & Clarence Plas

Kitty & George VandenBerg

Margaret & John VanderHout

Rita & Ben Wimmers

Lloyd & Nell Woudstra

It pleased our heavenly Father to take home on the twelfth day of July, 1979, our dear husband, father, grandfather, and great-grandfather,

FRANK VISSCHER

In his 79th year.

"Precious in the sight of the Lord is the death of his saints" Psalm 116:15.

Beloved husband of Frieda Visscher (nee Reinders) — Drayton, Ont.

Dear father of:

John & Willy Visscher — Wallenstein, Ont.

Jake & Alice Visscher — Wallenstein, Ont.

Alida & John Zantigh — Dundas, Ont.

Jan & Aafke Visscher — Wallenstein, Ont.

Diny & Wayne VandenHazel — Wallenstein, Ont.

Jean & Henry Katerberg — Wellandport, Ont.

Theresa & Jake DeHaan — Miami, Florida

Hilly & Fred Numan — Hamilton, Ont.

and 32 grandchildren and 1 great-grandchild.
Drayton, Ontario.

Jesus said: "Let the little children come to me and do not hinder them. For to such belongs the kingdom of heaven" Matth. 19:14.

DANIEL RICHARD WEBB

(born November 6, 1976).

On Tuesday, July 17, 1979, the Lord took unto himself in his infinite wisdom, our beloved son, Daniel, after a lengthy illness.

Dear son of Clifford and Alice (nee Westerik) Webb.

252 West 32nd St., Hamilton, Ont. L9C 5H6.

OBITUARIES

Quickly, on Tuesday, July 10, 1979, the Lord took home our dear husband, father, and grandfather:

ANDRIES ALKEMA

He would have been 75 years old on October 12th.

Our love for him was great; therefore we will miss him always. But, we are thankful for what he has meant in our lives. We thank the Lord for the steadfast faith in God and unwavering commitment to his service that has and continues to show in the daily walk of our parents. He has used them to lead us, their children, to him. The comfort and sustaining grace of our heavenly Father has been very real to us in this time of bereavement.

Helena Alkema-Van der Meulen, St. Catharines, Ont.

Clarence & Diane Alkema-Eisses, — Whitby, Ont.

Tom & Frances Alkema-Vreugden — Hil, Willowdale, Ont.

Liz & Kees Vreugdenhil-Alkema, — Chatham, Ont.

Nell & Kees Oosterloo-Alkema, — Brantford, Ont.

Harry & Sandy Alkema-Carey — Paris, Ont.

Cecil Alkema — Burlington, Ont. and 15 grandchildren.

The funeral took place on Friday, July 13, 1979, from the Maranatha Chr. Ref. Church in St. Catharines, Ont.

Address: Sunset Homes, Bldg. "C", 2 White St., Apt. #305, St. Catharines, Ont. L2N 1Z2.

On July 10, 1979, at the age of 74 years, the Lord called unto him our dear brother, brother-in-law, and uncle,

ANDRIES ALKEMA

husband of Helena Alkema (nee) Vander Meulen.

"As for me I shall behold thy face in righteousness. When I wake I shall be satisfied with beholding thy form" (Ps. 17:15).

Hendrik & Ike Alkema

Clarence & Lina Alkema

Tom & Marie Alkema

Marvay & Elisabeth Hofsing

Sid & Hilda Alkema

Harry & Henny Alkema

George & Margaret Alkema

Nephews and nieces.

We pray that the Lord may comfort and strengthen Lena and the children.

Plotselling op dinsdag 10 juli nam de Here uit ons midden weg ons medelid

ANDRIES ALKEMA

op 74 jarige leeftijd.
Wij als mannenvereniging zullen Andy missen. Hij was lemenad met veel Bijbel kennis en een rotsvast vertrouwen in zijn Here en Helland. Wij weten zeker dat hij nu in God's heerlijkheid is, eeuwig God's lof gaatzingen.

Sterke de Here zijn vrouw, kinderen en kleinkinderen in dit verlies van hun man, vader en grootvader.

Namens de Hollandse mannenvereniging "Calvijn", St. Catharines, Ont.

Cor VanderZwan, voorzitter

Geo. De Vries, secretaris

Suddenly, on July 24, 1979, the Lord called to his heavenly home our beloved husband, father and grandfather,

GERARDSMIT

at the age of 71.

Beloved husband of Bertha Smit-Knol.

Dear father and grandfather of:

Melle & Corrie Smit; Jannetta, Carol, Ingrid — Willowdale

Clarence & Joyce Smit; Gary, Suzanne, Michelle, Anne-Marie — Newmarket

John & Ena Smit; Ronald, Debbie, Jennifer — Richmond Hill

Charles & Corrie Zylstra; Cynthia, Cheryl, Robert — Richmond Hill

Psalm 42.
The funeral took place on July 26, 1979, in Willowdale at the North York Cemetary.

OBITUARIES

SCHUIL: July 22, 1979, Peter, aged 58 years, beloved husband of Mrs. Teena Schuil, 386 Cantrell Drive S.W. He is also survived by his mother, Mrs. Teuntje Schuil; one brother, Arle and his wife, Annie Schuil; three sisters, Gerda and her husband, Bert Vanderjagt; Beb and her husband, Ryk Flantua; Gre and her husband, Gerard Baardman, all in The Netherlands; his brothers and sisters-in-law; Bram and Heiltje Van Vliet; Jan and Truus Schipper; Wm and Ge Vanderberg and Jannie Epema, all in The Netherlands; Henk and Leidy Poesiat, Toronto, Ont.; a nephew and his wife and family, Keith and Maja Wyenberg and their children, Evan, Louise and Orin, Calgary; numerous other nephews and nieces in The Netherlands. He was predeceased by his father Gerrit Schuil. Born at Kralingen, The Netherlands, he came to Canada in 1954 and resided at Winnipeg, Manitoba and Toronto, Ont. prior to coming to Calgary in 1977. Mr. Schuil was a baker and was employed with Canyon Meadows Bakery. He was a member of the First Chr. Ref. Church. Services at the First Chr. Ref. Church (3600 - 15A Street S.W.) Wednesday 1:00 p.m. with Rev. Frank Breisch officiating. Interment, Mountain View Memorial Gardens. If desired, contributions may be made to the Canadian Cancer Society, 200 - 1609 - 14 Street S.W., Calgary T3C 1E4. LEYDEN'S Funeral Homes Ltd., Directors of Services.

PERSONAL

Christian lady, with children, seeks to correspond with a sincere Christian gentleman, late twenties to late thirties. Box #4427, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Single Christian gentleman seeks single Christian girl in mid-twenties. I am 28. Write to: Box #4418, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3. Object: marriage.

Christian Reformed widow, 50, would like to correspond and/or meet Christian gentleman about same age. Write to Box #4432, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

TEACHERS NEEDED

Burlington: Trinity Christian School, 650 Walkers Line, Burlington, Ont. L7N 2E7. Due to an increase in enrollment, we are seeking applications for a teaching position in the Junior division. Please contact: Mr. M. Elzinga at: 416-634-3052 or 416-335-4493 or 416-335-4653 or write for an interview.

COTTAGES

Little Europe Resort

Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid. (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Pim. 35 mijl van de Chr. Ref. Church in Orrilia. Binnenkort hebben wij ook permanente staanplaatsen voor trailers beschikbaar aan het water.
R.S. Bakema
Telephone: 645-2738

Classified Advertising

PULPIT SUPPLY

Lethbridge: The Maranatha CRC of Lethbridge, Alta., is presently without a pastor. Ministers who are interested or who would like more information about our church, please write. No obligation or commitment to our church would be inclined by our response. Contact: Bill De Jager, clerk, 831 12th St. N., Lethbridge, Alta. T1H 2H5 or phone: 403-327-3957.

Listowel: Due to the illness of our pastor, we are in need of pulp supply until September. Ministers vacationing in our area who are willing to help out, please contact clerk: R. Brus, R.R. 3, Listowel, Ont. N4W 3G8. Phone: 519-291-1714.

BUSINESS

MORTGAGE FUNDS REQUIRED \$40,000

for housing
co-operative in an
expanding Christian
Community

Write: Box #4430,
Calvinist Contact,
99 Niagara St.,
St. Catharines, Ont.
L2R 4L3

EMPLOY. NEEDED

Young married man seeks position on Poultry farm in Niagara Peninsula. Has 8 years experience. Reply to Box #4433, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

HELP WANTED

Wanted: hired hand for modern dairy farm, married couple preferred. New house supplied. Wages to be negotiated. Call collect to (403) 674-4269 or write J. Strydhorst, Box 88, Neerlandia, Alberta, T0G 1R0.

Effective August 1, 1979, the First Christian Reformed Church, London, will be in need of a part-time **Custodian**. For this position we prefer a semi-retired couple who may also be capable of doing some light maintenance or repair work. House available near the church. For information call Gerry Buruma, res. 455-0909 or Rev. D.J. Hart, church office, 432-7997 or write First Christian Reformed Church, London, 513 Talbot St., London, Ont. N6A 2S5.

Permanent position available on modern dairy farm near Winnipeg. Automated Harvestore feeding and manure handling systems and pipeline parlour milking.

Job requirements — milking, production and breeding recording and feeding of young calves. Modern 3 bedroom home supplied. Apply stating references, experience and wages expected to:

Oakwood Dairy Farms
Box 180
R.R. 5, Winnipeg, Man.
R2C 2Z2
Phone: 1-444-2825

OFFSET PRESSMAN- EXPERIENCE

required to operate modern, multi-colour presses. Steady employment, excellent wages, working conditions and fringe benefits.

Board of Publications
of the
Christian Reformed Church
2850 Kalamazoo Ave. S.E.
Grand Rapids, Mich. 49560

HELP WANTED

Wanted: For our service centre a fully licenced mechanic. Send applications to the manager or phone: 403-674-3020.

Neerlandia Co-op Assn. Ltd.
c/o G. Beyers
General Delivery
Neerlandia, Alta. T0G 1R0

Would like the help of a single man for about 3 months, beginning August 15, 1979, on mixed farm. Experience with machinery preferred. Room and board and good wages.

Phone 403-738-4586
or write
Box 143
Iron Springs, Alta. T0K 1G0

Mature person wanted to grade eggs in modern egg grading plant. Also mature person to lead machine crew. Apply in person. Sunnylea Foods Ltd. 194 Wolverton Rd., Grimsby, Ont.

Dairy farmer in Central Alberta is looking for immediate experienced help. Phone: (403) 784-3447 at night.

Married man for modern dairy farm starting Sept. 1st. Experience with cows and machinery preferred. Home supplied. For further information phone: 832-6815 or write to Wabybrook Farms, R.R.#1, Deep Creek Rd., Enderby, B.C. V0E 1V0.

**Calvinist Contact is opening
an office in**

EDMONTON

this Fall to better serve our subscribers in Alberta. We have found a beautiful location at The King's College in downtown Edmonton.

We have openings for a writer/reporter, and an advertising salesperson. Good salary and commissions.

If you are interested, send resume to: Publisher, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

ACCOMMODATION

Christian businessgirl seeks same to share two-bedroom apartment in north-west Toronto. For more information call: 1-416-690-3871.

Christian girl is looking for 1 or 2 girls to share an apartment in Hamilton. Please call: Janet Wikkerink, 524-1356 or 451-1299 collect.

University student is looking for boarding in Guelph area close to University starting in September. Contact: Tom Bruulsema, 743 Carlisle Rd., R.R. 2, Ancaster, Ont. L9G 3L1 Phone: 416-648-3940.

An 18 year old girl seeks room and board near York University in Toronto for September. Contact: Wilma Bakker, R.R. 2, Russel, Ont. K0A 3B0 Phone: (613) 445-5447.

Do you have rooms which are gathering dust and cobwebs? Well, there is an answer to your problems, rent them to us, two sisters who are looking for rooms in Toronto, (preferably but not necessarily) centre Toronto, since we will be attending Ryerson Polytechnical Institute. Write to: Aleke Vanden Berg, R.R. 3, Barrie, Ont. L4M 4S5 or call: (705) 737-3718.

WANTED TO BUY

Who can help?

A young couple wants to buy a 40-50 cow/dairy farm, as going concern. Reply to Box #4431, Calvinist Contact, 99 Niagara St. St. Catharines, Ont. L2R 4L3.

MISC.

Need a ride?
I am leaving Calgary for Southern Ontario on August, 25, 1979. Call Pete after 6 p.m. at 403-243-9308.

HELP WANTED

REAL ESTATE

COLLINGWOOD DISTRICT: 100 Acre pig farm, 3 yr. old brick bungalow, eye-level oven, brick fireplace, patio doors, new hip roof barn (52 x 32). Grab this fast, it won't last long, asking \$87,500.

ALSO

149 Acres suitable for dairy operation, new 2 storey, 3 bedroom home as well as older addition with 3 bedrooms, livingroom, kitchen, etc., conventional barn (60 x 60), milkhouse, pool barn (42 x 56), feed storage bin, all in good condition, asking \$125,000.

For more information on these or others please call:

J. Rudl Smit
705-445-7833
S. SHANNON REALTY INC.

URGENTLY NEEDED anywhere in Ontario. I still have several clients for Broiler Poultry Farms. All replies strictly confidential. For Professional service, call collect (416) 383-2153 or residence (416) 659-7476.

George Lammers
c/o Voortman Real Estate Ltd.
1059 Upper James St.
Suite 202
Hamilton, Ont.
L9C 3A6

CAGE LAYERS

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Bible and missionary conference,
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Reformed Bible College invites all interested persons to the first Bible and Missionary conference being planned for August 23-25 on campus, beginning Thursday with the evening meal and concluding with lunch on Saturday noon.

Five sessions are planned — one on Thursday evening, three on Friday, and one on Saturday morning. Each session will feature Bible study as well as a missions theme. Films will be shown in the evening. Reports will be given on RBC's Mexico Summer Training Session, Training and Service Corps, and Middle East Training Session.

The conference is being planned in order to give people an opportunity to learn more about RBC, its special role in Bible and missionary training, and its beautiful campus facilities. Married couples, single persons, and families are invited to stay in one of the residence halls and to enjoy meals at the new Walters Campus Center.

Conference will feature members of RBC faculty, board, staff, and student body. Dr. Dick L. Van Halsema, RBC president, will serve as chairman.

The cost of the complete conference, including two nights of lodging and six meals is \$30 per person (\$22 without lodging). To register send registration fee of \$10 per person (applicable to conference cost) to Conference, Reformed Bible College, 1869 Robinson Rd., SE., Grand Rapids, MI 49506.

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LET'S PLAY CHESS

Editor: Pete Layer

THE MAY LADDER

Contestants	Problems: #785	#786	#787	#788	Sub- Total	Prev. Total	Total
	Points:	3	2	3	2	10	
R. Buist	—	2	—	2	4	77	81
M. Mellissen (V)	—	2	—	2	4	75	79
B. Cooke	—	1	—	—	1	58	59
H. Brouwer (I)	3	2	3	2	10	46	56
J. Wilms (III)	2	0	3	2	7	44	51
A.J. Klein (I)	3	2	3	2	10	22	32
F. Vander Woude (I)	—	2	3	2	7	24	31
K. Amsinga (IV)	—	2	3	2	7	10	17
H. Douma (II)	—	0	3	2	5	11	16

MAY SOLUTIONS

#785 (Ponomarev) Key: 1. K-N7 thr: 2. N-K7 ch, KxP; 3. N-B4 mate
Variations: 1. —, P-N5; 2. R-B5 ch, BxR; 3. Q-QR2 mate. 2. —, KxR; 3. QxP
mate. 1. —, N-N3; 2. B-K4 ch, QxB; 3. Q-B7 mate. 2. —, KxB; 3. RxP mate. 1. —,
BxN; 2. Q-B3 ch. etc.

#786 (Ahues) Key: 1. P-N4 thr: QxP mate. Tries: 1. K-B7?, N-Q4 no mate
1. NxN?, P-Q4 no mate

#787 (Speckmann) Key: 1. R-Q5, K-K6; 2. N-Q6, K-Q7; 3. N-B4 mate

#788 (Chepiznli) Key: 1. Q-R2, threat 2. Q-KB2 mate

Dutch Solutions

#785: 1. Kg7 dr.2. Pe7 sch, Ke5.; 3. Pc4 mat. 1.—, g4; 2. Tc5 sch. enz. 1.—,
Pb6 2. Le4 sch. enz.

#786: 1. g4 thr. 2. Df5: mat

#787: Td5, Ke3; 2. Pd6, Kd2; 3. Pc4 mat

#788: 1. Da2 dr. 2. Df2 mat

Comments

The three-mover, #785, was especially difficult because the key and threat involved different pieces than did the main theme. In the variations, a Black move on the King (queen) side prompted a White reply on the Queen (king) side. Did you notice that the White Rook and Bishop play similar roles, as well as the Black Knight and Pawn pair and the Black King's Bishop and Queen? To stop the threat, Black blocks his own piece. White in reply opens a line for the Queen and blocks the other Black piece which covered the Queen Pawn.

I'm surprised not more contestants fell in the many traps offered by #786. Moves such as 1. Q-R8, K8, N5, B7, all present themselves as "good" moves at first sight.

The second series as predicted did not cause too many headaches. The King simply had to be forced back the way he came in #787. The longest Queen move proved to be the Key to #788. Many "change of mates" presented themselves. Rather than 1.—, KxB; 2. N-K1 mate it's 1.—, KxB; 2. N-K5 mate after the key move.

Calendar of Events

- Aug. 31 - Group camp of university and college students at
Sept. 2 Lakewood Christian Conference Grounds, Forest, Ont.
Special college sectional. Music and song by Ed Drake.
Speaker: Dr. Remkes Kooistra. Camp fee is \$1.50 per night
per person.
- Sept. 9 At 10:30 a.m. the Waterloo (Ont.) Chr. Ref. Church
welcomes all returning and new students in the worship
service to be held in the auditorium of Conrad Grebel
College, Westmount Rd., Waterloo. Parents are invited as
well. After the service you are invited to stay for fellowship
and become acquainted with the Ref. community at the
Universities of Waterloo.
At 5 p.m. the Guelph (Ont.) Chr. Ref. Church invites all
Guelph students with their parents to a special worship
service in the Guelph Chr. Ref. Church, Water Street,
Guelph. After the service supper will be served during a
fellowship hour.
- Aug. 31 - Dr. Gordon Spykman is scheduled to be main speaker at
Sept. 3 the B.C. AACS Family Conference. The beautiful grounds
of Lakeside Bible Camp on scenic Whidbey Island have
been secured. Dr. Spykman will discuss Liberation Theol-
ogy which has arisen among Christians in South America
as their answer to severe economic and social injustices.
For information contact: Conference Registrar, Mrs.
Margaret Vegt, 907 Fifth Street, New Westminster, B.C.,
V3L 2Y5, Ph. 521-3930.
- Sept. 8 Youth Evangelism Services (YES) conference, 9 a.m. to 6
p.m., in the Chr. Ref. Church, 2630 Inlake Court,
Mississauga, Ont. Registration forms available from YES
1008 Bathurst, St., Toronto, Ont. M5R 3G7
- Sept. 15 The Ontario Christian Reformed Sunday School Teachers'
Association will hold it 22nd annual convention in Blyth,
Ont., Christian Reformed Church. Speakers are Rev. Louis
Tamminga, Aldena Kamp, Peter Berghuis, Arend Kersten.
The theme for the day is, "Alive in Christ." For more infor-
mation write Rosalyn Hodgson, 65 Bythia St., Orangeville,
Ont. L9W 2S4.
- Oct. 12-13 Annual meeting of the CJL Foundation will be held on the
evening of October 12 and on October 13.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Aug. 10	Aug. 8	Aug. 3	Aug. 3
Aug. 17	Aug. 15	Aug. 13	Aug. 10
Aug. 24	Aug. 22	Aug. 20	Aug. 17

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THE ARTS

Painting in Canada — beyond the brush

"Calvinist Contact reporting on art?" you might ask yourself. Obviously there are more important subjects worthy of space in our paper. Besides, what value does it have anyway. Art is meant for another class of people. Not for us.

Perhaps we, generally speaking, do not have the eye for art ourselves, except, maybe, for the neon billboards found along the city streets, and possibly the A. & P. reproductions that may fill up spaces on the walls of our homes. A costly wall unit or a fashionable couch for our living rooms are often considered necessary items for which most of us will pay. But who would pay \$500 and upwards for a genuinely original oil painting? Much less do books on art enthuse us.

Yet art, and painting specifically, is part of our creation. It has a purpose. Some of our fellow citizens and Christians are at work in painting, sculpture, and carving rather than at the production and selling of manufactured items.

Calvinist Contact, too, needs to comment on the art aspect of our world, on the frontier of art and painting in Canada. This article is in part, a review and comparison of two books about art in Canada, but at the same time, as an article about painting, it comments on the place of art in our world and how a person's faith commitment can influence the way he perceives it.

by Dr. Calvin Seerveld

Dr. Seerveld is senior member in philosophical aesthetics at the Institute for Christian Studies, Toronto

The History of Painting in Canada by Barry Lord and *Enjoying Canadian Painting* by Patricia Godsell show unmistakably how the faith-commitment of art historians shapes the way they interpret paintings. What beauty is may be debatable, but not the fact that the glass through which we now see dimly is coloured by the hue of personal belief.

Barry Lord's book on painting in Canada is a ruthless, partisan, insightful, doctrinaire Marxist historiography of art in this land. Patricia Godsell's *Canadian Painting* is a helpful, educational, bland, establishmentarian, humanist account of art brought to canvas by Canadians. In other words, Lord neatly fits Canadian paintings of his choice into his Marxist view of history, in this case Canadian history; and Godsell does the same with her selections of paintings in a humanistic way.

Each of the two books is an achievement, a strong witness to their respective world-and-life views. You can tell it from the very feel of the books. Godsell's book is comprised of 70 beautiful colour reproductions on fine paper accompanied by good-sized print with lots of white space to invite a sense of leisurely reading. Lord's book

contains much smaller print on cheaper paper and carries a work-a-day, no-nonsense look, as if there were a serious message to get across without wasting time or money.

Patricia Godsell treats art like dessert. Paintings are something to be enjoyed. But paintings are more than pictures of things. To enjoy a painting, you need to understand its language. The "words" of a painting are basically its lines, colours, textures, forms, spaces, composition, light and shadow. Throughout the book she comments on such painterly abcs as these, referring to reproduction on the facing page. Her commentary is a model of clear prose. She writes a deft, simple sentence.

Her description of the portrait of St. Marguerite Bourgeoys, who opened the first school in Montreal in 1657, painted by Pierre Le Ber (1699-1707), serves as a typical



Marguerite Bourgeoys by Pierre Le Ber (1700)

example. "His composition is strong," she writes, "his lines are sensitive and expressive, and his colours of black, white, and ocher are somber. All these suggest the strength of character he depicts. We can sense the hardships that she endured in her angular features. Le Ber has used the jagged movement of the white cloth surrounding her face to emphasize this idea."

She continues by pointing out that, "... just as much a part of the sister's character as her severe self-discipline is her

humility and faith. The artist has skillfully suggested these qualities in his gently curving arrangement of her hands. ... In combining line and shape, softness and harshness, Le Ber has revealed the dual nature of Marguerite Bourgeoys."

If you follow such directions, by reading and looking, you can learn to read even modern paintings that are "forms" without "pictures."

Mrs. Godsell's treatment of the collection of paintings in her book is essentially monographic, she discusses each painting by itself. This method has the advantage of focussing the beginner's attention upon learning the language of painting. But the weakness of art history by successive single prints is that one misses the sense of developing artistic traditions that run stuck or become reformed. When comparisons are occasionally made, for example, to contrast a twentieth-century painting by Charles Comfort with a (c.1837) portrait by Theophile Hamil, Godsell comments mostly on the painterly elements and their effects, but she seems hesitant to interpret the style analysis with any depth of perspective.

Enjoying Canadian Painting might make you a connoisseur of paintings in Canada, but it studiously avoids helping you judge whether any of these paintings are historically up to standard in their artistic presentation of meaning.

A common fault in art history books shows up in this book too. Paintings are pushed into one of two categories: the intellectual or the emotional. "Throughout history," she notes, "there have been two major kinds of artistic expression: intellectual and emotional. Some artists paint mainly on the basis of what they think; others, on the basis of what they feel."

Intellectual art is linked to Classical art, Roman and Greek styles: "Classical art was the visual way of expressing a belief in an order and purpose in the world. It also supported the philosophy that man's mind and reason were his greatest gifts." And emotional art is identified with Romantic art of the 13th century: "The Romantics ex-

pressed the idea that the truth of life lies in the imagination and the emotions rather than in the mind. ... Romantic art involves escape — escape from a world that was becoming more and more industrialized and less and less concerned with church and social structure." And, according to Godsell, these two categories are timeless. "More than styles, they are attitudes to life." But the categories break down, I think, because they are too simplistic. Not all artists fit into the same mold.

Mrs. Godsell also seems to put God on the side of reason, law and classical order; and she blames Romantic feeling for the irreligiousness of Western art and the many isms that fill the twentieth century. But that is a very shallow analysis of the secularization that plagues artists today and society at large. Until you talk sin you remain with surface phenomena.

The major weakness of *Enjoying Canadian Painting* is its lack of giving normative, historical direction. Godsell believes that "Art is a continual process of recreation, of saying the same things over and over again in many different ways." She accepts the fact that "There is no right way to respond to a work of art." Her interpretations are only her own "personal reactions," and art "is there for each person to enjoy as his own."

Godsell never appeals to an aesthetic norm or artistic guide, nor to an historical norm for the development of artistic painting. Her commentary has the selective tolerance of the educated, well-to-do humanist. And it is important for the casual reader to realize that such enlightenment tolerance is prejudiced toward whatever the status quo happens to be, whatever happens to be "in."

If you adopt the attitude which shapes this book, you will approach contemporary art and its history not so much with wisdom as with a false comfort of being intelligent. It will not do to be "enjoying Canadian painting" as if there were no judgment and salvation in Jesus Christ, when the Lord, as a matter of fact, is preparing his return even now to winnow our art and our artistic commentary with holy fire.

By contrast to Patricia Godsell, Barry Lord comes on like a bigot (Webster's: "one obstinately or intolerantly devoted to his own church, party, belief, or opinion"). From the first page of the book to the last paragraph of text, Barry Lord hammers away at his major theses. That "there is next to nothing of genuinely Canadian painting, because native Canadian painting has always been in bondage to the ideology and stylistic conventions or rules of French or

British regimes, and today Canada is virtually a colony of United States money, in painting as in everything else."

He adds that "Canada needs artistic painting that is by the people, of the people, and for the people, if it wants painting that is true to Canada and true to what painting is all about; otherwise, painting is simply a plaything or investment of the internationally rich set and of the social-climbing middle-class who are learning to put on airs of culchah."

It becomes clear in light of such criticism how uncritical Godsell's book is on the point of Canadian painting. When you examine the chapter layout of both books it becomes more obvious. Lord begins by calling attention to the strong painting designs, totem carvings, and prints of Indian and Eskimo natives of Canada. He hints that if native people had not been politically and economically reduced to vassal servitude by the invading Europeans, they might have led the way to truly Canadian art.

Godsell, on the other hand, begins her book by describing the illustrated maps and fanciful sketches of beavers, for example, by European explorers, definitely not by Canadian natives. She treats representatives of twentieth-century Indian and Eskimo art together with William Kurelek and a few other "primitive," "folk," and "naïve" (untrained) artists as one common group in a short separate chapter, because such "religious work," which are as sincere and uncomplicated as children's art, in her opinion, are art works which don't fit into the "artistic evolution" from the past to the present new directions.

Lord might say that Godsell is a traitor to the cause of Canadian painting because she doesn't know what to do with our natural resource of native people's art. He would probably think of her in terms of a "sell-out" to the U.S. imperialists when she apologizes for the "conservative" attitude of Canada in not more quickly joining the monopoly of taste dictated by the New York market in abstract, colour-field painting, even though she feels that "... there is no doubt that Canada has artists today who are respected in every nation."

But what good is such international "respect," is the point of Lord's argument, when it means you have sold your Canadian birthright and indigenous roots of culture for a sagging dollar mess of imperialist pottage? And Lord is specific by mentioning names of such famous artists as Jack Bush.

"The art market," he suggests, "begins to look more and more like Detroit with its annual 'revolutions' in automobile design. ... Always

Enjoying Canadian Painting by Patricia Godsell; published by General Publishing, Don Mills, Ont., 1976; clothbound, 275 pages, 70 colour plates and 50 black and white photographs; price \$19.95.

The History of Painting in Canada: Toward a People's Art by Barry Lord; published by New Canada Press, the publishing arm of the Canadian Liberation Movement, Toronto, Ont., 1974; paperback, 253 pages, 13 colour plates, 204 black and white photographs; price: \$6.95.

painted on a large scale, most of these canvases look best in public galleries and museums, which function as security banks for art investors. And since they have neither ground nor texture, these paintings can be rolled up like carpet for easy storage and shipping to be re-stretched onto a framework built especially to fit a wealthy patron's wall."

Lord has a clear idea of what paintings ought to be, and he uses it as the yardstick against

the well-known Group of Seven.

While Lord wants to claim the Group of Seven for his gallery of Canadian heroes, he admits that their attempt to be authentically national and realistic about the grandeur of the Canadian northland, "without the intervening viewpoint of a European style," is still only bourgeois, typical in a sense of the upper class. The Group's paintings such as "The West Wind, September Gale, and Stormy Weather,

book by Patricia Godsell because Lord openly shows the guts of his Marxist faith and writes with an urgency to make art service to ordinary people. In contrast, Godsell perpetuates a curious but amateur dabbling with art, no matter how expert you become in the jargon of *Art International*, and she writes as if paintings were essentially curiosities, keepsakes, or chess problems.

But at the same time, it would be fatal for anyone to be seduced by the siren call of Barry Lord, not only because of the hatred of his "people's art" engenders, but also because his view of art, aesthetics, denatures art. His people are, in the Marxist view, labourers-for-hire and impoverished peasant-like folk; anybody who owns means of production, such as farmers, fishermen, small shopkeepers, as well as teachers and civil servants, not to speak of lawyers, medical doctors, bankers and factory owners, are strictly speaking, not people.

Art, for Barry Lord, is a weapon, and artists, he believes, are called upon to be agitators in society, preachers of revolution, and disturbers of peace, heroicizing the working class. By this Marxist dogma he condemns art to the status of posters. When his "social realism" is prescribed as the norm for art, all art which meets the norm and measures up to the standard, is trapped in artistic immaturity. Paintings are approved only when they function as tracts. So, in the name of "people's art," artists are bound to advertize political dicta.

From my Christian standpoint, Lord's Marxist program for art looks as manipulative as Victorian colonial art does to him or as contemporary Coca Cola and cigarette ads do to us

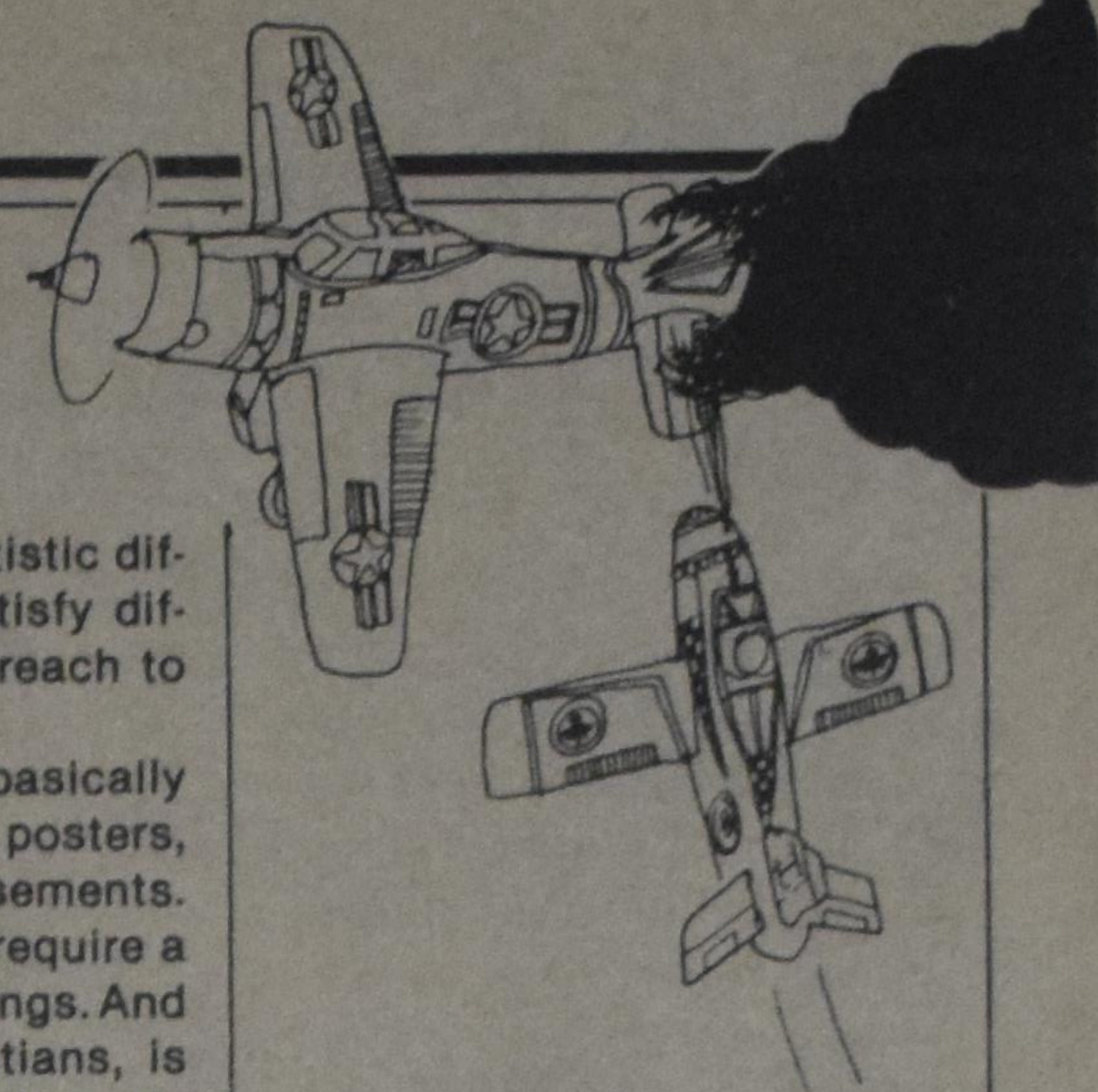
both. There is little artistic difference. They just satisfy different clientele and preach to different converts.

There is nothing basically wrong with the like of posters, tracts, and advertisements. But it is a mistake to require a poster quality of paintings. And Lord like many Christians, is wrong to maintain that the subject matter or content of artistic painting is what counts and style or form must be simply the transparent means of bringing out the essential character of one's subjects. In my judgment the how and the what, the content and the form, are inseparably wedded and the style telltales the artist's allegiance more decisively than anything else.

Art like clothes

I would agree that art in Canada today suffers from the monolithic blight of secular U.S. fashions and will continue to be minor art if it remains consistently derivative. But artistic integrity is not assured by the kind of national scientific new democratic style Barry Lord advocates. The only way for Canadians to promote artistic shalom in our land is to reform their traditions together within biblical understanding of creation, to build a community of patrons and artists who share the vision of a minority, redemptive culture in history consecrated to Jesus Christ, and give up the idea of art as a political or evangelistic tool.

Art I believe, is not meant to be either a cultural dessert or a political weapon. Art as a luxury becomes irrelevant, and art as sword will kill itself in the political jousting. Instead, Christians of the historic Reformation will be wise if they understand art to be like clothes; a gift of the Lord to cover our nakedness, to dress



America is Truly Great by Greg Curnee (1969)

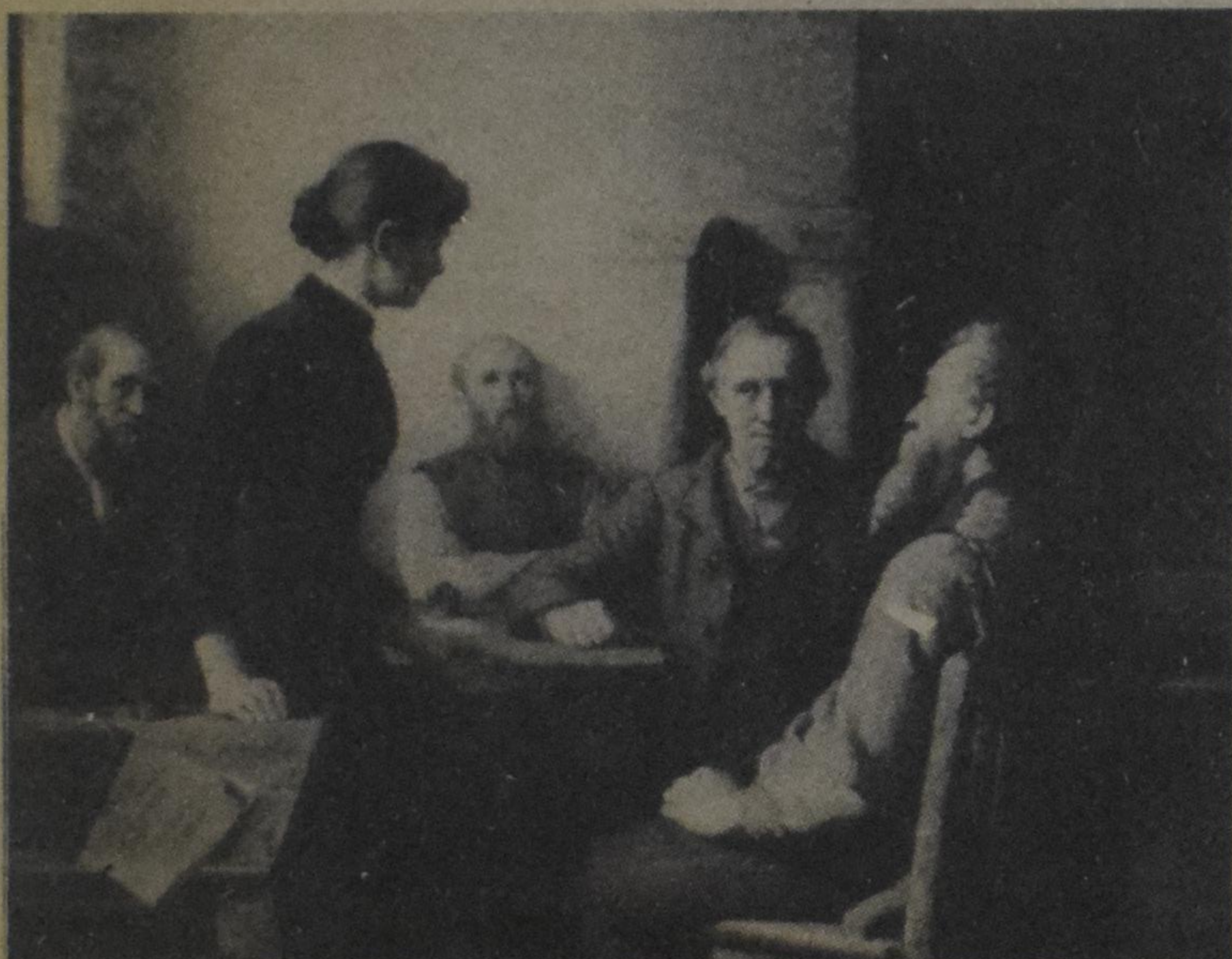
our human life with joy, to strengthen and enrich our labours of praising God, serving the neighbour, and caring for the world.

Art, in its characteristically oblique way, like clothes, is called upon to heal and edify rather than incite to fight. Art that shows, in its definitely nuanced way, the glory of creatureliness, the waste of sin in history, and the hope afforded by the weak body of Jesus Christ, will be a quiet Christian voice in Canada, or anywhere, amid the mute camp and artistic shrieks that fill cultural universe all around us.

People who are not artists may choose to live their lives in artistic nakedness. Lower middle-class families may have the conservative sense to put small reproductions of 17th century Dutch paintings on their walls, and the upper-middle-class may affect a liberal streak and buy a lightly avant garde print to serve as a conversation piece in the living room. But Christians who read books on painting should think about a brutal pattern of reality both Lord and Godsell mention, the fact that "the youthful idealist artist or writer who aspires to produce major work winds up as a commercial hack. The root of it is individualism; the young artist only wants to be concerned with his art, he doesn't want to give his attention to the problems of his people" (Lord, p.43). "Certainly it is difficult for all but a few artists to make a living from their work alone, but the situation has improved greatly" (Godsell, p. 188).

Lord correctly puts his analytic finger on an even worse sore spot: artists, including Christian artists, tend to "do their own thing in modern America rather than to paint for and to a responding community."

I want very much to face every reader of this article-review, not only with the fact that books about painting are statements of faith, but also with the fact that this article is not an hermetic, academic exercise but is a call for your critically obedient, active reflection and patiently obedient, reflective action to thank the Lord concretely with support for men and women who are communally engaged, not faultlessly, in sanctifying the creaturely task of art in Canada.



A Meeting of the School Trustees by Robert Harris (1886)

which every painting, in different stages of Canada's historical development, can be measured. Artistic painting should be nationally patriotic, scientifically realistic, and democratic.

Using these criteria, he sorts the artists in Canada out into so many sheep and goats. Those who painted portraits of VIP's in the nineteenth century or, like Cornelius Krieghoff (1815-1872), treated the Canayens as if they were jolly "Jean-Baptistes" in picturesque genre or, like Paul Kane (1810-1871), posed Indians in exotic curiosities (as many tourist agencies and airline ads do today, exploiting native peoples as if they be a zoo for us) — such artists, wittingly or not, were agents of oppression.

It took documentary paintings like *Cholera Plague, Quebec* (c.1837) by Joseph Legare (1795-1855) to advance Quebecois art to realistic paintings that represented the sufferings of people as they actually were.

But such "documentary realism" or real-life representations do not fully measure on Lord's yardstick. It was only a step in the development of Canadian painting. The next step was the depiction of experienced, ordinary people, albeit nostalgically, as in *A Meeting of the School Trustees, 1886* and the painting of the out-of-doors "with something of the scientific spirit of impressionism." And he refers to such artists as Robert Harris (1847-1919) and Maurice Cullen (1880-1934) who in turn were followed by

Georgian Bay embody the notion that the conflict observed in a September storm can mirror the struggles of mankind, and that the northern Canadian landscape, in particular, reflects the heroic efforts of the Canadian people. The image is still the national-bourgeois one of a tree that endures and resists rather than one of a people who fight back."

In the second half of his book, Lord pleads especially for art that presents "social realism", reality, things as they really are, but with the added interpretation of a Marxist view of things. Art needs to be "an art of fight, not plight." The fight between the classes must shine through.

His analysis of the Group of Seven focus trailing off into a trite formula for the repetition of landscape subjects is factually recise and his documentation of how a technocratism "Made in USA" and dedicated to "self-expression" by an elitist art world had indeed removed much art from the life-blood of most people is correct. His Marxist reasoning, however, misses the deeper causes of the difficulty in contemporary secular art, and it misleads him into praising examples of "people's art," works of Charles W. Jefferys, Miller Brittain, Frederick Taylor, Ian Wyers, and Greg Curnee that are as propagandistic and semi-real as the "imperialist" art he has attacked.

Yet, I find Barry Lord's *History of Painting in Canada* much more challenging than the beautiful, coffee-table



Applying the Tracks, for Victory and After by Frederick Taylor (1942)

Books

Sociology

Take time to be creative

Hidden Art by Edith Schaeffer; published by Tyndale House Publishing, 1977 (8th printing); distributed in Canada by Home Evangel Books; paperback, illustrated; price: \$5.75. Reviewed by Sally Smid, Athens, Ontario.

"Each person, I believe, has some talent which could be expressed and developed," believes Edith Schaeffer. She defines the title of her book as the art which is found in the "everyday" areas of anyone's life. She emphasizes that a Christian, above all people, should live artistically, aesthetically and creatively, as a creative creature of our Creator. "If we have been created in the image of an Artist, then we should look for expressions of artistry and be sensitive to beauty, responsive to what has been created for our appreciation."

Mrs. Schaeffer goes on to outline a few areas of life in which she believes many of us could experience "a greater personal fulfillment in creativity, and so enrich the lives of the people that we live amongst." She includes musical expression, drama and writing, as well as painting, sketching, and sculpturing. She points out that even though you may not have made music, art, acting or literature a career, you should develop your creative capacity for your own sake as well as for the enrichment of the lives of those you live with.

She stresses the importance of interior decoration. Your home should express something of you, communicating that to others, just as God communicates to us in the surroundings he has given us to live in. Flower arranging should not be overlooked as a special form of artistic expression and can certainly enhance one's surroundings.

Gardening can be as involved as a large landscaped garden or as simple as a flower box on the balcony of an apartment building; but everyone should do something positive in the area of gardening — human beings were made to interact with growing things.

The preparation of food becomes a creative experience in its cooking and serving for the family, to enhance communication and a feeling of loving care in the home, as well as for friends or even, as Mrs. Schaeffer mentions, for a passing tramp, "who can do nothing in return for you, who seems truly to be 'the least of these.'"

Mrs. Schaeffer also includes

creative recreation which she explains as some sort of relaxation needed by everyone which should equip and prepare us to live more creative lives. The final chapters of her book include clothing, integration (including all age groups), and environment or ecology as part of creative life.

As an experienced mother and the wife of the well-known Christian philosopher, Francis Schaeffer, Mrs. Schaeffer writes with enthusiastic conviction. She communicates a love and appreciation for God's creation and inspires the reader to enhance his/her life and the lives of others with some form of creativity. She encourages everyone to seek after those many dimensions of "hidden art." Her book challenges housewives, especially, to express and develop their talents which will generate exciting new meaning and enrichment to everyday life in God's world.

Bible Study

Additional aids for ladies Bible study groups

A Woman's Workshop on Proverbs by Diane Bloem; published by Zondervan Publishing House, Grand Rapids, Michigan, 1978; distributed in Canada by Home Evangel, Willowdale, Ontario; paperback, 137 pages; price \$1.95. Reviewed by Ralph Koops, Chatham, Ontario.

In this book the author has collected into various chapters some of the themes that are scattered throughout the book of Proverbs.

Some of the themes or topics dealt with, as gleaned from Proverbs as well as other parts of the Bible are joy, old age, work and laziness, child training, friends, marriage, and a number of others. It is accompanied by a student's manual which sells for \$1.50.

This book can be used for personal as well as for group studies. If you use it for group discussion, then for your preparation, you should also consult a few other works on the subject dealt with.

Love Knows No Barriers by Margaret Hess; published by S.P. Publications, Inc., 1979; distributed in Canada by Scripture Press, Whitby, Ontario; paperback, 143 pages; price: \$2.25. Reviewed by Ralph Koops, Chatham, Ontario.

This booklet is a devotional study on the Old Testament Bible book of Ruth. Already in the introduction the author says that if

you want to improve relationships with God and others the book of Ruth can tell you how to go about this. The book will help you with how to deal with domestic problems and how love can help you overcome all barriers.

What does one say about a book such as this? It is a running devotional commentary on the whole book. It contains a lot of interesting helps. It provides some interesting insights into the practices of that day and also points to the Lord Jesus Christ.

Yet, I find in this type of book, of which there are scores, a real superficial way of reading the Bible. Too many equal signs are placed between Bible characters and us. Or, what do you think of this? As Boaz wanted Ruth to glean near to him, in his field, so Jesus wants us to stay close to him. That's a nice thought, but I don't read that out of (into) texts such as these.

An overall covenant perspective such as in **Promise and Deliverance** by S.G. De Graaf is lacking. Consequently it adds to the already flooded market with these types of books. As interesting as it is, it is not really doing justice, in my way of thinking, to what the Word of God is. In other words, it reduces God's Word too much to an almanac on morals while it should regard it as the driving force for all of life in the unfolding drama of creation, fall and redemption.

A leader's study guide for this book at \$2.25 is also available.

Religions

"By grace through faith" is still the issue

The Shaking of Adventism by Geoffrey J. Paxton; published by Baker Book House, Grand Rapids, Michigan, third printing, May, 1978; paperback, 172 pages; price: \$4.75. Reviewed by Rev. Johan D. Tangelder, Bacolod City, Philippines.

Geoffrey Paxton, an Australian Anglican clergyman of Reformed persuasion, examines the thesis of Seventh-Day Adventism "that those within it constitute God's special last-day propagators of the gospel in such a way as to make them the only true heirs of the Reformers." Paxton recognizes the Seventh-Day Adventist movement "as being Christian." He says that "the impression that Seventh-Day Adventism is little better than a non-Christian sect will not stand close examination." But he rightly points to the role the revered Mrs. G. White has in the Seventh-Day Adventist movement. He comments: "I fear very deeply that the use made of Mrs. White in Seventh-Day Adventism is

Bible Study

A gospel devotional aid

Mark: The Way for All Nations by Willard M. Swartley; published by Herald Press, Scottsdale, Pennsylvania 15683, and Kitchener, Ontario, 1979; paperback, 244 pages; price: \$5.75 Can. Reviewed by Rev. Johan D. Tangelder, Bacolod City, Philippines.

This new study on Mark's gospel can be used for individual devotions and in the context of a small study group. It is designed for the college student level. Each of the eleven chapters contains four parts: 1. the pre-session study to help students to discover on their own the meaning of the biblical text; 2. the exposition to be read after you've completed the pre-session study; 3. a visual portrayal of the study in the form of a structural diagram; 4. discussion issues to help students apply the studies to contemporary dimensions of life.

Swartley has a good way of leading the students step-by-step in their search to understand the basic text and message of Mark. The author uses the inductive method for the interpretation of Scripture. He says: "Essentially this means paying careful attention to both the literary structure and context of a passage. This approach involves looking at

words, sentences, paragraphs, and larger blocks of material, and asking questions such as who, what, where, when, and why."

Swartley presupposes that Mark wrote the gospel, likely in Rome, shortly before or after Peter's death around AD 65 (in Nero's reign) and only a few years before the temple's destruction in AD 70. Furthermore, he rightly asserts that Mark took care to proclaim not only the earthly deeds and teachings of Jesus, but emphasized also their anchorage in Israel's Old Testament history of salvation.

The author holds the Ph.D. degree from Princeton Theological Seminary and has studied at Garret Theological Seminary, Union Theological Seminary (NY) and Winona Lake School of Theology (their summer campus of Fuller Theological Seminary). He received the B.D. degree from Goshen Biblical Seminary and studied at Eastern Mennonite Seminary. He earned his B.A. degree at Eastern Mennonite College. He is currently Associate Professor of New Testament at the Associated Mennonite Biblical Seminary, Elkhart, Indiana.

Swartley's style is interesting and vivid. He also seeks to be faithful to the Word of God. An excellent study. Recommended!

justification by faith through grace alone. Solely chapter two, "The Heart of Reformation," an in-depth and sound treatment of the doctrine of justification by faith, is, in my judgment, worth the price of the book.

Many of our pastors have received **Present Truth** magazine, now called **Verdict**. Each issue is devoted to the exposition of an aspect of Reformed theology. Robert D. Brinsmead, the main contributor to **Verdict**, is a key figure in the justification by faith debate within Seventh-Day Adventism. Paxton writes: "It is in the **Present Truth** that Brinsmead now engages the Adventist Church in theological dialogue — a dialogue concerning that which is truest to the movement's purpose in the world."

Seventh-Day Adventism is a rapidly growing movement. Paxton's contribution is must reading for anyone desiring to understand its dynamics. The Reformed readers will also be heartened by the author's fine exposition of the great doctrine of justification by faith. An excellent book!

testimony to an un-Protestant attitude toward the Bible. I fear that many Adventists have a Roman Catholic (can we even say that any more?) belief that the Bible is too difficult for rank-and-file Christians to understand. In place of the Bible, they turn to Mrs. White to tell them what God says."

From this perspective, the first section of the book opens with an analysis of Seventh-Day Adventism and their claim to be the spiritual heirs of the Reformation. The second section considers the way the Gospel was handled prior to 1950. The third section, covering the years from 1950 to the present, is the main part of the book.

The theme throughout the volume is the debate on justification by faith now going on in Seventh-Day Adventist circles. Whether believers should have a part in producing the robes of righteousness or whether they can become right with God through faith and grace alone.

Paxton believes that every religious system must be judged by its relation to the great confession of Protestantism—

tries in the 5th and 7th centuries.

However, in their endeavour to understand the Arab sentiment against the Jewish presence in Israel, they tend to ignore, or reason out of existence, continued Arab hatred. Of course, it is necessary for us to realize that "they see Israel today as an extension of foreign colonialism who are given land stolen by the British and armed by the U.S.A." We have to learn to look at the situation through their eyes. And, as such this book is a tremendous asset for anyone interested in the Middle East question. However, this isn't necessarily the true picture.

I was pleased to read in the concluding chapter, "The Way to Peace," that only in Christ could

Arab and Jew be united, and that the taste for peace in the Middle East should not be allowed to slip away. But, to lay the burden on the shoulders of the Jews and to present the Arabs as the only ones striving politically for peace is in flagrant conflict with historical facts.

I recommend this beautifully written book for its excellent description of the rise of Mohammedanism and its attempt to understand the Arab sentiments against a Jewish presence in Israel — also for its so-called a-millennial position. But the reader will obtain a very one-sided impression from it on the Middle East situation. No solutions are offered for the problems raised.

Politics/Theology

An "a-mill" view of the Middle East

Arabs, Christians, Jews by James and Marti Hefley; published by Logos International, Plainfield, N.J. and distributed in Canada by G.R. Welch, Toronto, Ont., 1979; clothbound, 245 pages. Reviewed by Peter Sluys, Lacombe, Alberta.

James and Marti Hefley, two U.S. journalists, have published, singly or jointly, over 30 books, many of them about the world's troubled areas: Vietnam, Bangladesh, Cambodia and, in this case about the Middle East. This book was written after intense contact with the Arabs. In it they present plenty of evidence of their irenic attitudes, be they ever so much one-sided. They identify with the Arab hostility against the

Israeli presence in the Middle East. In fact, in their attempts to understand the Arabs, they more than sympathize; they support them.

Their theological argument for this support arises from a so-called a-millennial position and a consequent reaction against the Hal Lindsay timetable and its prophecies which unconditionally demand an Israeli presence in Palestine in order to provide a starting place for the literal millennium that will start with Christ's return. This theory is held by many evangelicals and has much influence in American foreign politics. However, this theology ignores the moral issues involved and by-passes a Christian presence in the Arab world.

It is my question if our "a-mill" position would have to result in an anti-Jewish stand such as the writers hold. In a similar manner Dutch Calvinists are ardent supporters of Israel at the peril of Arab boycotts. Yet, it is always dangerous to let theology be shaped by reactionary situations.

The writers have performed a commendable task in describing Islam from its initiation with Mohammed to the present. It is a most interesting account, seemingly written by an insider, by a Moslem and not a Christian. Thus they come to grips with the climate of the development of the religion and the motivation of Islam as a movement which was dissatisfied with Christianity in the Arab coun-